WEST GODAVARI



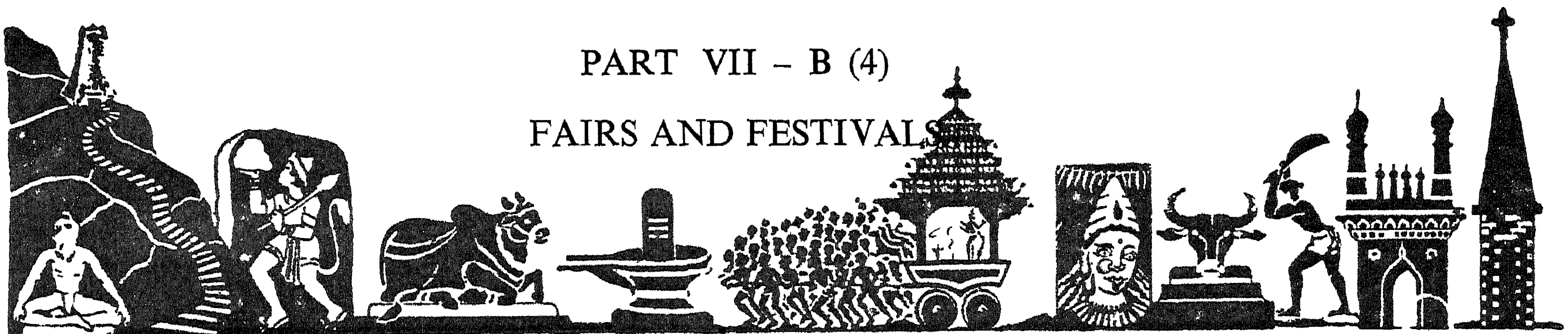
CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII - B (4)

FAIRS AND FESTIVALS



(4 West Godavari District)

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

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FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr Francis Buchanan-Hamilton in the beginning of the nineteenth century One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" "an account of the various kinds and amount of goods manufactured in each district the ability of the country to produce the raw materials used in them how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods commerce the quantity of goods exported and imported in each district, the manner of conducting sales, especially at fairs and markets"

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W W Hunter took up the compilation of statistical accounts again in the last quarter of last century For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No 8217, W W Hunter's Unpublished Bengalee MSS Records) Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc the Nabadwip Panjika under the imprimatur of *Nabadwipadhipateranugya* was accepted by all the landlords of Bengal" This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B S) It gave an account of 309 famous fairs of Bengal in its second part The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country But this list was by no means exhaustive nor were W W Hunter's which he published with each Statistical Account

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory, still continued to attract livestock, grain, merchandise and handicrafts from far and near The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination —

declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying

the movement of local handiwork and local forms and raw materials The questionnaire should also give a list of local amusements favoured by the public

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators

The information thus collected was sorted district by district and further sub-sorted by Police Stations The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows —

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire

(b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship This would be based mainly on Section B of the questionnaire

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February 1960 My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August 1960 Various aspects of the survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961 My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction

The scholar will find in these lists much to excite his curiosity First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry Secondly, they help to connect economic streams with social and religious movements Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular

advantages they may enjoy their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets" Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate, "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads"

NEW DELHI,
September 5, 1964

ASOK MITRA,
REGISTRAR GENERAL, INDIA

PREFACE

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Shri Asok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census

2 The Survey was somewhat ambitious in scope It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc*, connected with every festival There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation A questionnaire was finalised in advance on the advice of the Registrar General The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half
>
> It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected The material so collected will be compiled and edited in a volume to be published by the Census Office In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness Such a volume will be of very great importance to many types of scholars But this aim cannot be achieved without your help and co-operation I am aware that you are already under heavy pressure of your own work and responsibilities Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk"

3 The enumerators were mostly village school teachers or in a few cases village officers They had local knowledge of the area they were covering The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards *etc* Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers *etc* A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could

4 The response was most encouraging About 15,000 questionnaires were returned filled The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each

village All this meant extra effort outside the normal Census duties of the enumerators I cannot certainly claim that the survey was complete and comprehensive in every detail There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas, there are festivities in commemoration of historical and legendary heroes, there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas, the holy rivers had their own legends and beliefs attached, a variety of curious and interesting rituals of worship are practised The present survey has helped to present all these in the form of a compendium

5 The filled up questionnaires were sorted out district-wise and then taluk-wise Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village These compendia will be presented in twenty volumes, one for each district These will form a part of the 1961 Census series of publications All the Census publication series of Andhra Pradesh State will bear a common Volume No II (the All India Series being allotted Volume No I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II i e, the Andhra Pradesh series of Census publications Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume The location code numbers adopted for the districts are

No 1 Srikakulam District
No 2 Visakhapatnam District
No 3 East Godavari District
No 4 West Godavari District
No 5 Krishna District
No 6 Guntur District
No 7 Nellore District
No 8 Chittoor District
No 9 Cuddapah District
No 10 Anantapur District
No 11 Kurnool District
No 12 Mahbubnagar District
No 13 Hyderabad District
No 14 Medak District
No 15 Nizamabad District
No. 16 Adilabad District
No 17 Karimnagar District
No 18 Warangal District
No 19 Khammam District
No 20 Nalgonda District

6 In each volume, the matter is arranged by district and taluk At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown The serial number of each village covered in the compendium is indicated in the map for easy reference It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village The pictures are only symbolic

7 The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village It is not as though each temple and deity will necessarily have a festival connected with it Only those important festivals and fairs that are celebrated by the community are therefore described

8 The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon The following statement gives the Telugu months and the corresponding period as per the English calendar

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
Chaitram	March-April
Vaisakham	April-May
Jaistham	May-June
Ashadham	June-July
Sravanam	July-August
Bhadrapadam or Bhadra . .	August-September
Asviyujam or Asvin	September-October
Kartikam	October-November
Margasiram	November-December
Pushyam or Pausa	December-January
Magham	January-February
Phalgunam	February-March

9 At the end of the compilation of each district the following are appended

(1) A calendar of common festivals celebrated in the district together with their description,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals This was culled from the taluk-wise statement of the fairs and festivals

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, *etc*

10 The extraction of information from the filled in questionnaires was entrusted to Sri M K Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as 'Aradhana' and 'Andhra Prabha Weekly' *etc* The Research Assistant also conducted local enquiries in a few cases

11 I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples *etc*, who assisted me in compiling the information I place on record my appreciation of hard and sustained services of my Deputy Superintendents, Sri K Purushotham Naidu, M A, Sri K V N Gowd, B Com (Hons) and Sri S Ashok Kumar, B Sc, LL B, for helping me in finalising the questionnaire and monographs The Tabulation Officer, Sri P Pattayya, the Section Head, Sri Y Ranganna and the Research Assistants, Sri M K Nagappa and Sri T V S Ramachandramurti have also been of assistance in bringing out this volume My office Artist Sri M Krishnaswamy assisted by Sri Mohiuddin Hassan has produced the Fairs & Festivals maps and other illustrations The printing was ably supervised by the Proof Reader, Sri S Narayana Rao

A CHANDRA SEKHAR,
SUPERINTENDENT OF CENSUS OPERATIONS,
ANDHRA PRADESH

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village —

Name of Firka —

Name of Taluk —

Name of District —

A The Village

1 Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance Give distance by road from Taluk and Sub-divisional Headquarters

2 Give an account of the history or legend, should there be any, connected with the origin of the village

3 What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4 Give details of places of common religious worship?

5 What is the religion which majority of the villagers profess?

B The Worship of deities and festivals in the village and fairs in connection with them

(i) The Worship of Deities & Festival

6 Name of the festival, its occasion and the time (Give the English as well as Telugu dates)

7 How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it Is this festival a particular festival of the particular village/area/caste/class, and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8 Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image Is this a common village deity or a personal or family deity? Is there any temple or "Sthan" (Sacred abode) for the deity in the village? If so, give a description of the same If the deity has no anthropomorphic [1] or zoomorphic [2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

9 Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life

10 From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival?

11 Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12 To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari")

13 Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14 Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15 What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc*, observed on any particular festival days?

(ii) The Fair

16 Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc*, collected from the fair and festival? At what

---

1 Human form
2. Animal form.

time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site?

17 How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring villages or unions from which people assemble? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair?

18 From which places do the shop-keepers and stallholders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most?

19 How many shops, stalls, booths, *etc*, are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars?

20 Of all the shops, stalls, booths and pedlars, how many sell

(a) Foodstuffs — sweetmeats, fried chips and other varieties of food

(b) Utensils — copper, brass, iron, glass, earthenware, *etc*

(c) Stationery — lanterns, torchlights, looking glasses, combs, and various other assorted goods

(d) Medicine — Ayurvedic herbs, kaviraji, hakimi, *etc*

(e) Books and Pictures — What are the most common types of books and pictures that sell best?

(f) Clothing materials — mill made, handloom products, piece-cloths, ready made garments, 'lungis', sataranjas, mats, *etc*

(g) Agricultural and artisanry implements — What are the articles and implements? Are sales of cattle, goats, birds and other animals transacted?

(h) Arts and crafts — Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc* Which are the places from where these articles of arts and crafts usually come for sale? Do the sellers come regularly every year?

(i) Other miscellaneous articles

21 What facilities are available for the boarding and lodging of pilgrims or visitors? Are there any choultries? Are any special pandals erected? Is any public feeding organised? Do outside visitors and pilgrims stay for more than a day for the festival or fair?

22 What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jatras, theatres, musical soirees, *etc*, that are organised in the fair What are the most common themes of the jatra and theatres *etc* ? Which parties come and from where do they come? Is there any dramatic or entertainment party in the village itself? Give name and address of the leader of the party Is it possible to collect songs and themes of the jatra and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

23 Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival?

24 Other remarks Describe any other features

Name of correspondent

Address

Occupation

Date of sending the reply

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్నావళి

గ్రామం పేరు —

ఫిర్కా పేరు —

తాలూకా పేరు —

జిల్లా పేరు —

(ఎ) గ్రామం

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి, అత్యంత సమీపంలోవున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దానిదూరం తెలుపండి తాలూకా, సబుడివిజనులు ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్యమేదైనా ఉంటే దాన్ని వివరించండి

3. గ్రామంలో నివసించే వారి కులాలేమిటి ? తరగతులేమిటి ? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి ?

4 సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి

5 గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు ?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా) —

(i) దేవతల ఆరాధన, ఉత్సవాలు —

6 ఉత్సవం పేరు, సందర్భం, సమయం (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి ముఖ్యంగా తెలుగుమాసములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి.)

7 ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది ? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా ? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా ?

8 ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా ? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా ? లేక వ్యక్తిగత లేక కుటుంబదేవతా ? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా ? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆదేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా ?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పేరు యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా ? ఆ మహాత్ముని లేక పేరుయొక్క జీవితాన్ని గూర్చి, మత బోధనలనుగూర్చి సమగ్రంగా వివరించండి. ఆయన జీవితానికి సంబంధించి వున్న చరిత్రను గాని, ప్రచారంలోవున్న ఏదేని కథను గాని తెల్పండి

10. దేవతారాధన, ఉత్సవం ఏ తేదీనుంచి ప్రారంభమవుతాయి ? అవి ఎంతకాలం వరకు జరుగుతాయి ? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింప బడతాయి ? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి ? ఉత్సవకాలంలో సాముదాయక విందులు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా ?

11 ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా ? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి ? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి ? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి ?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు ? పూజారి యొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి)— వీటి పేర్లను తెలుపండి

13 హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా ? హిందువులు కాని వారి ఉత్సవాలలో హిందువులు పాల్గొంటారా ? ఏ మేరకు ఆ విధంగా పాల్గొంటారు ? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మత వర్గానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా ? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు ?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి ? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విందులు, రాత్రిళ్ల జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా ?

(ii) జాతర లేక సంత (తిర్నాలు, తిరునాళ్లు, పుష్కరాలు వగైరా) —

16 జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది ? ఎంత స్థలంలో జరుగుతుంది ? ఆ స్థలం ఎవరికి చెందినది ? ఎవరేని ఒక వ్యక్తిదా ? లేక అది దేవత కర్పించబడిన స్థలమా ? జాతర ఉత్సవాల్లో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది ? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా ?

17 జాతర ఎంత కాలంనుంచి జరుగుచున్నది ? ఎన్ని రోజులపాటు జరుగుతుంది ? ప్రజలెంత మంది వస్తారు ? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు ? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు ? సాధారణంగా ఎంతమంది వస్తారు ? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత ? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి ?

18 దుకాణదారులు, అంగళ్ళవారు ఏఏ ప్రదేశాల నుంచి వస్తారు ? వరసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా ? ఎక్కువగా ఏఏ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు ?

19 జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి ? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు ? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది ?

20 మొత్తం దుకాణాలు, అంగళ్లు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రింది వాటిని అమ్మేవెన్ని ?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర ఆహార పదార్థాలు

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టి పాత్రలు

(సి) సామాను—లాంతర్లు, టార్చిలైట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు

(డి) మందులు— ఆయుర్వేద ఓషధులు, కవిరాజీ, హాకీమి మొదలైనవి,

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏ ఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి ?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజాలు, చాపలు మొదలైనవి

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ వస్తువులు, పరికరాలు అమ్మబడుతాయి ? పశువులు, మేకలు, పక్షులు, తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా ?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పెము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు ? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా ?

(ఐ) ఇతర వివిధ రకాల వస్తువులు

21 యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి ? సత్రాలేమైనా వున్నాయా ? ప్రత్యేకంగా పెండాలులు నిర్మించబడతాయా ? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా ? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటె ఎక్కువ కాలం వుంటారా ?

22 జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి ? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటివివరాలు పేర్కొనండి నాటకశాలలు మొదలైన వాటిలో సాధారణంగావుండే విషయాలేమిటి ? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి ? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా ? ఆ బృందంనాయకుని పేరు, చిరునామా తెల్పండి నాటకశాలలోని వాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది ? వాటిలో పాల్గొనేవారు ఎంతమంది ?

23 ఆరాధన, ఉత్సవ సందర్భాలలో మద్యం గాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా ?

24 ఇతర విషయాలు. ఏ ఇతర అంశాలనైనా వివరించండి

విలేఖరి పేరు —

చిరునామా —

వృత్తి —

సమాధానం పంపే తేదీ —

WEST GODAVARI DISTRICT



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Andhra Pradesh Hyderabad.

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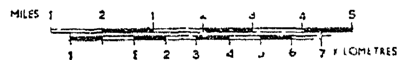
ILLUSTRATIONS

ELURU TALUK

FAIRS AND FESTIVALS

ELURU TALUK

WEST GODAVARI DISTRICT, A P



TALUK BOUNDARY
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
STATE HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO
RIVER

KOVVUR TALUK

CHINTALAPUDI TALUK

TADEPALLIGUDEM TALUK

NUZVID TALUK
KRISHNA DISTRICT

KAIKALUR TALUK
KRISHNA DISTRICT

GANNAVARAM TALUK
KRISHNA DISTRICT

GUDIVADA TALUK
KRISHNA DISTRICT

KOLLERU LAKE

INDEX

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2	2 NADUPALLE	NAGENDRA EVERY FRIDAY
3	3 VIJAYARAI	BALIVE RAMASWAMY & SIVA JAN FEB
4	4 KONDALARAO PALEM	GANGANAMMA NO FIXED DATE
5	5 RAYANNAPALEM	RATNALAMMA NO FIXED DATE
6	6 NYAYAMPALLE	SRI RAMA MAR APR
7	12 PEDAVEGI	PARAMESWARA SWAMY OCT NOV
8	13 MUTHANA VEEDU	GANGANAMMA NO FIXED DATE
9	14(a) JAGANNADHA PURAM	GANCANAMMA NO FIXED DATE
10	14(b) SINGAVARAM	GANGANAMMA NO FIXED DATE
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H. HASSAN

Section I

ELURU TALUK

Bapirajugudem — Situated at a distance of 13 miles from Eluru and about 2 miles from the Eluru–Chintalapudi bus route In ancient times there were four brothers by name Bapiraju, Ayyaparaju, Karriraju and Dharmaraju of Bhatraju community, who were the local chieftains This village which fell to the share of Bapiraju came to be known as Bapirajugudem. Bapiraju died issueless and his successors Pali and Settipalli families did not make any name as rulers of the locality

The population of the village is 1,593 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Golla, Kalali, Kamma, Uppara, Chakali, Mangali, Togata, Viswabrahmin, Mangali, Sale, Scheduled Castes (34), Scheduled Tribes (38), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, cattle rearing and other traditional occupations

It is said that there were the images of the *Nootaokka devatalu* (hundred and one deities), but they all appear to have been washed away in floods At present there are only three images 3 feet high, one and a half feet wide and one foot thick. They are estimated to be two hundred years old

Lord Ramalingeswaraswamy temple with the stone Sivalingam and an image of Parvati, 4 temples of Sri Rama and the temple of the village deity are the places of worship in the village

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for a day on *Phalguna Suddha Panchami* (February–March) The villagers patronize the festival which is being celebrated from ancient times and is of local significance The local Hindus congregate without any distinction of caste or creed *Pujari* is Sri Nagamalli Raghavacharyulu, a Viswabrahmin *Prasadam* is distributed to all.

The village deity Kinneralamma Jatara is celebrated for a day once in 2 or 3 years, whenever epidemics break out in the village Fruits, *etc* , are offered, and goats and fowls are sacrificed to the deity in fulfilment of vows

The Jatara is being celebrated from ancient times and is of local significance Kammas patronize the festival The local Hindus congregate *Pujaris* are Pambalas

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) *Kalyanam* of the Lord is performed during this period. *Prasadam* is distributed to all

SOURCE 1 *Sri Boppana Venkaiah, Panchayat President, Bapirajugudem*
2 *Sri Vempati Atchuthananda Rao, Karnam, Bapirajugudem*
3 *Sri Kotturu Muneiah, Teacher, Bapirajugudem*

2. Nadupalle — Situated on the Eluru–Chintalapudi road at a distance of 11½ miles from Eluru

The population of the village is 792 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Golla, Chakali, Mangali, Uppara, Telaga, Kapu, Yadava, *etc* , Scheduled Castes (122), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Nagendra temple with the image in the form of a serpent near an ant-hill and two churches are the places of worship in this village

An ant-hill was formed at the centre of the village about 4 years ago and Nagendra in the form of a serpent appeared before the villagers. From that time onwards the villagers built a temple and started performing pujas on every Friday

Nagendruni Uthsavam is celebrated on every Friday. Puja is performed and fruits are offered. The festival is being celebrated for the past 4 years.

The Hindu devotees, local and from the neighbouring villages, congregate *Pujari* is one Udayabhanu Lakshmi Kanthamma of Telaga community *Prasadam* is distributed to all

SOURCE 1. *Sri Mera Ranga Rao, Panchayat Board President, Nadupalle.*
2 *Sri N Varadanam, Teacher, Nadupalle*
3 *Sri Ramapragada Thirtha Sankar Rao, Karnam, Nadupalle*

3. Vijayarai—Situated on the Eluru—Chintalapudi road at the 10th mile from Eluru

It is said that Sri Krishnadevaraya after conquering the fort of Pedavegi gifted this village situated nearest to the fort to the Brahmins in his father's name Vijayarayalu. The village is believed to have been known as Vijayasilanagaram

The legend is that once Lakshmana shot an arrow into the earth with the aim of bringing Pathalaganga to the surface, when Sita Devi asked for water From that time onwards there is abundant water in the Thammileru river in all seasons. The river therefore came to be known as Thammulayeru which corrupted into Thammileru (in Telugu *tammudu* means younger brother and *yeru*—a river)

The population of the village is 1,227 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Gowd, Golla, Uppara, *etc* , and Scheduled Castes (74)—Madiga, Mala, *etc* The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingeswaraswamy temple with the images of Sivalingam and Ramaswamy and the Venugopalaswamy temple are the places of worship in the village There is also the village deity Ganganamma It is believed that on His way back to Ayodhya Sri Rama installed the Sivalingam as a contrition for the sin of having slain Ravana

Maha Sivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February) in Ramalingeswaraswamy temple. Festival arrangements are made 3 days in advance. Pujas are performed during this period. Offerings are made in the form of cash or kind in fulfilment of vows Devotees take oil bath and observe fasting

The festival is being celebrated from ancient times and is of local significance only The chief patron is the Zamindar of Nuzvid The Hindu devotees, local and from the neighbouring villages take part in the festival without any distinction of caste or creed *Pujari* is a Brahmin There is a free feeding on a small scale

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for a day on *Karthika Suddha Ekadasi* (October–November)

Ganganamma Jatara is celebrated whenever epidemics break out in the village Goats and fowls are sacrificed to the deity in fulfilment of vows The devotees take oil bath, don new clothes and observe fasting

Sri Venugopalaswamy Kalyanothsavam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May) in Venugopalaswamy temple

SOURCE . 1 *An enumerator*
2. *Sri T Annavadhanulu, Headmaster, Panchayat Basic School, Vijayarai*
3. *Sri M Sita Mohan Rao S E O , Panchayat Samithi Block. Dendulur.*

4. Kondalaraopalem—Situated at a distance of 4 miles from Eluru—Chintalapudi road and 13 miles from Eluru

The population of the village is 243 and it is made up of the following communities Caste Hindus—Kapu, Kamma, Velama, *etc* , and Scheduled Castes (86)—Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The village deity Ganganamma is worshipped in the village.

Ganganamma Jatara is celebrated whenever epidemics break out in the village. Toddy is poured before the deity. Devotees decorate vessels with turmeric, *kumkum* and neem leaves, fill them with buttermilk and toddy and carry them over their heads to the temple. Cocoanuts are offered, and goats and fowls are sacrificed. Devotees take oil bath and observe fasting. The

local people participate in the festival without any distinction of caste or creed.

SOURCE : *Sri G David, Teacher, Kondalaraopalem.*

5. Rayannapalem — Situated at a distance of about 2 miles from the Eluru–Chintalapudi road and 11 miles from Eluru.

The total population of the village is 1,865 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Gowda including Kalali, Vadrangi, Sale, Chakali, Scheduled Castes (325), and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture and agricultural labour

Three Rama temples and the image of the village deity Ratalamma on an elevation in the midst of a tank are the places of worship in the village There are also the images of Subrahmanyaswamy, Anjaneya, Brahma, Vishnu, Dattatreya, and Navagrahas and a Sivalingam on the mound It is said that the image of Ratalamma has been on that mound from the time of the Vengi Kings

Ratalamma Aradhana is celebrated whenever epidemics prevail in the village Toddy is poured before the deity Pujas are performed with turmeric and *kumkum* Cocoanuts are offered and goats and fowls are sacrificed to the deity in fulfilment of vows Intoxicating drinks are consumed during the celebration

The festival is of ancient origin but of local significance Local people and from the neighbouring villages congregate *Prasadam* is distributed to all

Daily puja is performed and offerings and sacrifices are made

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) Lord's Kalyanam is performed during this period.

SOURCE : 1 *Sri Rachiraju Venkata Gurraju, Headmaster, Samithi Junior Basic School, Rayannapalem.*

2. *Sri Adivi Somasundara Rao, Karnam, Rayannapalem*

6 **Nyayampalle** — Situated at a distance of 6 miles from the Eluru–Chintalapudi road and 10 miles from Eluru

The population of the village is 897 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Velama, Kummari, Chakali, Yadava; Scheduled Castes (259)—Madiga, Mala, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and the village deity Ganganamma are the places of worship in the village.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). Sri Rama Kalyanam is performed. The local Hindu people congregate

Ganganamma festival is celebrated for 10 or 15 days whenever epidemics break out in the village. The deity is taken out in a procession to the accompaniment of music Cocoanuts and fruits are offered and fowls are sacrificed to the deity. The local people congregate

SOURCE 1 *Sri K V Sobhanadri Rao, Karnam, Nyayampalle*

2 *Sri G Sundara Rao, Teacher, Nyayampalle.*

7. Pedavegi — Situated at a distance of 7 miles from Eluru by cart track Pedavegi was the metropolis of Vengi Kings and was a flourishing city during the times of Satavahanas The Chinese Pilgrim Yuan Chwang mentions about this place during his travel of Dakshinapatha

> "The principal 'royal seat' of the Satavahanas at this period was Paithan on the banks of the Godavari Two other great cities of the Satavahana empire were Vaijayanti-Vanavasi (Banavasi) in North Kanara and Dhanyakataka-Amaravati in the Guntur District of Madras Other cities that probably existed in this age, but were specially associated with families that rose to power on the ruins of the empire of the Satakarnis, were Kudura and Vengipura "1

> "The route which Yuan Chwang took in his travels in Dakshinapatha seems to be at first sight confused and incomprehensible But a careful examination will easily show that it is not really so The Pilgrim's route is such that the modern geographer is not acquainted with One should go back to the seventh century to understand the

1 G Yazdani, *The Early History of the Deccan*, p 56

route of the Chinese Pilgrim and imagine the topography of the eastern kingdoms of Dakshinapatha The Pilgrim travelled from Konyodha, the region lying on the banks of the Cilka lake and extending from the Mahanadi on the north and Rsikulya and Mahendragiri on the south, to Kalinga It is said that he did not proceed directly southwards but travelled in a south-westerly direction about 1,500 *li* (or 300 miles) and reached Kalinga The kingdom of Kalinga at that period extended apparently from the river Rsikulya on the north-east to the Sarada on the south or south-west and was surrounded on all sides except on the east by extensive forests From Kalinga the Pilgrim proceeded in a north-westerly direction, and after travelling about 1,800 *li* (or 360 miles), he reached the capital of South Kosala From there through impenetiable wilderness Yuan Chwang travelled south (according to *Travels*) and south-east (according to *Life*) through a forest, about 900 *li* and reached Antolo or the Andhra country This country was about 300 *li* in circuit, and its capital, Ping-ki-lo was over 20 *li* in circuit Ping-ki-lo has been identified with Vengi or Vengipura, and located near Ellore in the West Godavari District The site of the ancient Vengipura is an extensive area studded with ruins and covered by numerous villages notable among them being Peda Vegi, Cina Vegi and Denduluru But according to the Fastern Calukyan inscriptions the capital of Andhra or Vengi country at the time of the Pilgrim's visit would appear to be Pistapura and not Vengipura "[1]

After the fall of the Satavahanas the Ikshvakus succeeded as the rulers of Andhra Desa Later their downfall saw the rising of several petty principalities throughout Andhra

"Next to the Brhatphalayanas and the Anandas, the Salankayanas were the earliest dynasty that epigraphy has disclosed to us as having reigned in Andhradesa

The sources of our knowledge of the history of this ancient dynasty are only five copper-plate charters of the family that have been brought to light by the epigraphists Fortunately for the historian, all of them are published with notes and tianslations in English The earliest of them in point of antiquity is the Ellore Prakrit grant of Vijaya Devavarman The next record is the Kolleru charter of Vijaya Nandivarman The third is the Pedavegi copper-plate grant of Nandivarman The fourth and the fifth records of the family are similarly two copper-plate grants found at Kanteru in Guntur district and belong to the reigns of Vijaya Skandavarman and Nandivarman respectively

Like the Brhatphalayanas and the Anandas, the Salankayanas also called their family after their *gotra* name Salankayana "[2]

It was during the rule of one of these Salankayanas that Samudragupta invaded Andhra Desa in the middle of the 4th century Samudragupta's Allahabad inscriptions bear testimony to the fact that Samudragupta subdued the Salankayana King Hastivarman of Vengi A part of the inscription is reproduced below

"కౌసలిక మహేంద్ర మహాకాన్తారీక వ్యాఘ్ర రాజ,

Kowsalika Mahendra Mahakanthareeka Vyaghra Raja

కౌరాళకమండరాజ పైష్టపురక, మహేంద్రగిరి

Kowraalakamandaraja Paishtapuraka Mahendragiri

కౌటూరకస్వామిదత్త, పరండపల్లకదమన

Kowtoorakaswamidatta Parandapallakadamana

కాన్చేయక విష్ణుగోప, అవిముక్తకనీలరాజ,

Kancheyaka Vishnugopa Avimukthakaneelaraja

వైంగేయక హస్తివర్మ, పాలిక్కక ఉగ్రసేన

Vaingeyaka Ha thivarma Palikkaka Ugrasena "

These Salankayanas were worshippers of Sun-god. It is believed that there existed a temple for Sun-god at this place.

"The tutelary deity of the Salankayanas was the god Citrarathasvamin The epithet *Citrarathasvami-padanudhvatah*, 'One who is absorbed by devotion to the holy feet of the Lord Citrarathasvamin,' which occurs in all their charters clearly bears out this conjecture Sanskrit lexicons like *Vacaspatvam* mention *Citraratha* as a synonym for 'Sun-god' The Salankayanas therefore, appear to be worshippers of the Sun-god, and this view rests also on the representation of the emblem of the Sun-god in the form of a disk with illuminating rays countersunk on the surface on some of the Salankayana seals The reference to the worship of the Sun-god (Citrarathasvamin) in the Salankayana records is the earliest instance of Sun worship in ancient Andhradesa The temple of Citrarathasvamin seems to have stood in the metropolis Vengipura itself Vengipura has been correctly identified with Peda Vegi, a ruined village situated about eight miles to the north-west of Ellore in the West Godavari District The correctness of this identification is confirmed by the existence of a small mound at Peda Vegi which is pointed out as the site of the ancient temple of Citrarathasvamin at Vengipura and the discovery of some fagmentary Prakrit inscriptions Near that spot at the present day there stands a temple dedicated to God Vishnu.

1 Bhavaraju Venkata Krishnarao, *A History of the Early Dynasties of Andhradesa*, p 91

2 *Ibid*, pp. 348-349

> Sir Walter Eliot who carried explorations in that locality in 1840 has left a beautiful account of the remains of the ancient Vengipura 'About eight or ten miles north of Ellore is situated the village of Peda Vegi, half an hour's walk to the north of which is Cina Vegi, and five miles to the south of these is another village named Dendulur with several hamlets attached to it, named Ganganagudem, Sanigudem, *etc* According to the local tradition all these formerly constituted one large city in which stood numerous temples which were dedicated to Siva The ruins of about fifty fanes sacred to this deity still exist in Dendulur and likewise four statues or idol of Vighnesvara, one of which is very large, is on the southern side of the village near a tank surrounded by date trees A high mound called Bhimalingam *dibba* is found on the east side of the village and a tank named Macalamma-ceruvu to the north has a mound in the centre of which are two stone bulls There is another tank to the west of the village called Narikala-vari-ceruvu on the tanks of which are two Sila-sasanams standing upright and two more which have fallen down and which were erect about four years ago Between Peda Vegi and Cina Vegi is another remarkable mound "[1]

This mound is now known as *dhanapu dibba* (mound of wealth) and is in charge of the Archaeological Department

After the Salankayanas, the Vishnukundins occupied the throne of Vengi In the 7th century there came a new dynasty, the Eastern Chalukyas, to rule over the destinies of Andhras These Chalukyas were an offshoot of the great Chalukya family of Badami Pulakesin II, one of the ablest rulers of the main line invaded the east coast in one of the campaigns of conquest and subdued Vengi Kingdom in 624 A D But it took the Chalukyas another six years to subdue all the recalcitrant elements and by 630 A D., Vengi lost its importance and became a seat for a viceroy, Vishnuvardhana, the brother of Pulakesin II, who ruled this part of Vengi territory as viceroy

Once glorious Vengi is now a petty village with a few visible landmarks which remind us of its ancient past There is a big well in the compound of the fortress and it is believed that chivalrous ladies sacrificed their lives by jumping into it, whenever enemy kings captured the fort.

The total population of the village is 4,570 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kamsali, Kapu, Gowd, Vadrangi, Golla, Uppara, Mangali, Chakali, *etc* , Scheduled Castes (1,180)—Madiga, Mala, and Scheduled Tribes (7)—Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

1 Bhavaraju Venkata Krishnarao, *op cit*, pp 351-352

Sri Parameswaraswamy (Siva) temple and Sri Rama temple are the places of worship in the village There are the village deities Gangamma and Pothuraju

Parameswaraswamy (Siva) Uregimpu Uthsavam is celebrated for 44 days from *Kartika Suddha Padyami* (October–November) to *Margasira Suddha Chathurdasi* (November–December) Special pujas are performed during these days. The festival is being celebrated for the past 60 years and is of local significance The local devotees take part in the festival without any distinction of caste or creed. *Prasadam* is distributed to all.

Ganganamma and Pothuraju Jataras are also celebrated every year Cocoanuts and fruits are offered, and fowls are sacrificed to the deities in fulfilment of vows

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April)

SOURCE 1 *Sri K Koteswara Rao, Teacher, Pedavegi.*
2 *Sri Vadlapatla Satyanarayana, Panchayat President, Pedavegi*

8. Muthanaveedu— Situated on the Eluru–Chintalapudi road at the 9th mile from Eluru.

The population of the village is 221 and it is made up of the following communities Caste Hindus—Kamma, Golla, Telaga, Kapu, Chakali, Uppara, Mangali, and Scheduled Castes (3)—Adi Andhra The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the image of village deity Ganganamma carved on a stone under a tree, and an image of Anjaneyaswamy with no temple These are the two places of worship in the village.

Ganganamma Jatara is celebrated for a day whenever epidemics break out in the village Puja is performed with *kumkum* and turmeric Cocoanuts are offered and goats, sheep and fowls are sacrificed to the deity Intoxicating drinks

are used Devotees take oil bath and observe fast during the festival

The festival is of local significance Telagas patronize the festival The local Hindus congregate *Prasadam* is distributed to all

SOURCE· 1 *Sri T H Arlappa, Headmaster, Samithi Adli Andhra Junior Bacic School, Muthanaveedu*
2 *Sri V V Narasimha Rao, Karnam, Muthanaveedu*

9. Jagannadhapuram — Situated at a distance of $1\frac{1}{2}$ miles from Janampet, which is on the Eluru–Chintalapudi road and 8 miles from Eluru Formerly the area was covered with forest affording a good hiding place for robbers and dacoits. It is said that Jagannadham was leader of the local gang and so the village came to be known as Jagannadhapuram

The total population of the village is 2,263 and it is made up of the following communities Caste Hindus—Kamma, Uppari, *etc* , Scheduled Castes (879)—Mala, Madiga, *etc* , and Scheduled Tribes (20) The chief means of livelihood of the people are agriculture and agricultural labour

Rama temple and village deity Ganganamma temple are the places of worship in the village

Ganganamma Jatara is celebrated for a day whenever epidemics prevail in the village. Goats and fowls are sacrificed This Jatara is of local significance The local people congregate

Sri Rama Kalyanam is celebrated in Rama temple on *Chaitra Suddha Navami* (March–April)

SOURCE 1 *Sri Duggirala venkata Prasada Rao, Teacher, Samithi Junior Basic School, Jagannadhapuram*

10 Singavaram, hamlet of **Jagannadhapuram**—Situated on the Eluru–Chintalapudi road to the west of Thammileru at a distance of 8 miles from Eluru.

The population of the village is 528 and it is made up of the following communities. Caste Hindus—Kalali, Vadrangi, *etc* , Scheduled Castes (3)—Madiga, and Scheduled Tribes (9) The chief means of livelihood of the people are agriculture and agricultural labour

Rama temple and the stone image of village deity Ganganamma under a tree are the places of worship in the village

Ganganamma Puja is celebrated for a day once in 4 years, whenever epidemics prevail in the village Puja is performed A procession of the deity is taken out to the accompaniment of music and goats and fowls are sacrificed. Intoxicating drinks are used Community feasts are arranged The festival is of local significance Kalalis patronise the festival The local Hindus participate in the festival

SOURCE · *Sri T H Jayavelayudam, Teacher, Singavaram.*

11 Vempadu — Situated at a distance of 5 miles from Eluru—Chintalapudi road and 9 miles from Bhimadole Railway Station by foot-path

The population of the village is 1,268 and it is made up of the following communities Caste Hindus—Yadava, Kamma, *etc* , and Scheduled Castes (76)—Adi Andhra, Madiga, Mala, *etc* The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple, with His stone image and the village deity Ganganamma under a tree are the places of worship in the village Anjaneyaswamy is also worshipped in the village

Ganganamma Uregimpu is celebrated for a day. It is the belief of the villagers that this festival is a harbinger of rain. Toddy is poured before the deity. Goats and fowls are sacrificed The festival is being celebrated for the past 60 years and is confined to the village. The local Hindus congregate.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) There is a free feeding on a small scale *Prasadam* is distributed to all.

SOURCE . *Sri Vathuri Samson, Assistant Teacher, Samithi Special Elementary School, Vempadu.*

12. Punukollu—Situated at a distance of one mile to the east of Madras–Calcutta road,

4 miles from Nuzvid Railway Station and 10 miles from Eluru

The population of the village is 659 and it is made up of the following communities Caste Hindus—Brahmin, Gowd, Vaisya, Kamma, Kummari, Scheduled Castes (49)—Adi Andhra, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sitaramaswamy and Virupakshaswamy and a church are the places of worship in the village

Sri Sitaramaswamy festival is celebrated for 5 days from *Chaitra Suddha Sapthami* to *Ekadasi* (March–April) *Dhwajarohanam* on *Sapthami*, *kalyanam* on *Navami*, *rathothsavam* on *Dasami*, *vasanthothsavam* on *Ekadasi* are the rituals observed during this festival Cocoanuts and fruits are offered to the deity Community feasts are arranged The festival is of ancient origin and confined to this village only The local people congregate *Pujaris* are Brahmins *Prasadam* is distributed to all

Sri Virupakshaswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April) *Dhwajarohanam* on *Ekadasi*, *kalyanam* on *Triodasi*, *rathothsavam* on *Chaturdasi* and *vasanthothsavam* on *Purnima* are the rituals Cocoanuts and fruits are offered to the deity. Community feasts are arranged during this festival. The festival is being celebrated from ancient times and is of local significance The local people congregate Brahmins are the *Pujaris* *Prasadam* is distributed to all

SOURCE *Sri Kalaparthi Seetharamachandra Rao, Karnam, Punukollu*

13 Pedapadu —Situated at a distance of 2 miles from the boat route on Krishna—Eluru canal and about 7 miles from Eluru

The total population of the village is 8,464 and it is made up of the following communities· Caste Hindus—Brahmin, Telaga, Golla, Kamma, Velama, *etc* , Scheduled Castes (142)—Adi Andhra, *etc* , Scheduled Tribes (158), and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Lord Venugopalaswamy with His stone image, Someswaraswamy, with the stone Sivalingam, Sri Rama and Anjaneyaswamy are the places of worship in the village.

The festivals of Sri Venugopalaswamy and Sri Someswaraswamy are celebrated together for a day on *Vaisakha Suddha Triodasi* (April–May) and *Chathurdasi* respectively During the nights the images of the deities are taken out in a procession through the streets and later the ***kalyanam*** is performed Cocoanuts and fruits are offered to the deities These festivals are being celebrated from ancient times and are confined to this village. The Hindu devotees of the village congregate

SOURCE 1 *Sri Bhogaraju Kameswara Rao, Karnam, Pedapadu.*
2 *Sri Mohammed Vaziruddin, Village Level Worker, Pedapadu.*

14. Amruthalingampeta — Situated on the banks of Vijayawada—Eluru canal, at a distance of about 5 miles from Nuzvid Railway Station and 10 miles by road from Eluru.

The population of the village is 922 and it is made up of the following communities Caste Hindus—Brahmin, Golla, Koppuvelama, Padmasale, Chegidi, Kummari, Chakali, Mangali, Scheduled Castes (7)—Madiga, and Scheduled Tribes (23)—Konda Dora, Yerukula The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple and village deity Ganganamma temple are the places of worship in the village

Ganganamma Jatara is celebrated for a day on the first Sunday after Vinayaka Chaturthi *i e* , *Bhadrapada Suddha Chaviti* (August–September). The deity is taken out in procession and cocoanuts are offered It is being celebrated for the past 30 years and is confined to the village Sri Bapiraju Venkateswara Rao is the chief patron. The local Hindu devotees congregate. *Prasadam* is distributed to all

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) Arrangements are made 2 days in advance Lord's *kalyanam* is also performed during the festival.

It is being celebrated for the past 15 years and is confined to this village only Local Hindus take part in the festival *Pujari* is a Koppuvelama *Prasadam* is distributed to all

SOURCE 1 *Sri Bhavaraju Lakshminarayana, Karnam, Amruthalingampeta*
2 *Sri S Venkateswarlu, Teacher, Vasantavada*

15. Vasantavada II—Situated at a distance of 4 miles from Nuzvid Railway Station and 10 miles from Eluru by road There is also boat route on Eluru–Krishna canal It is believed that a king by name Vasantharayalu ruled over this area with Vasantavada as his capital About 20 years ago some copper plates with inscriptions were excavated at this place wich are now in the custody of Government of India

The total population of the village is 2,566 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kapu, Golla, Kalali including Settibalija, Kamma, Velama, Yadava, Kuruva, Kummari, Sale, Chakali, Mangali, Uppari, Scheduled Castes (391)—Madiga, Mala, Scheduled Tribes (32)—Yerukula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Ramalingeswaraswamy, Venkateswaraswamy, Anjaneyaswamy, Sri Rama and Sugrivalingeswaraswamy are the places of worship in the village The village deities Ganganamma, Maddiravamma and Mahalakshmamma, a mosque and two churches are the other places of worship.

Ganganamma Aradhana is celebrated on the first Sunday after *Bhadrapada Suddha Chavithi* (August–September) It is generally celebrated whenever epidemics break out in the village The deity is given a bath and taken out in a procession to the accompaniment of music *Prabhas* are taken out in the streets *Kumbham* is poured, and *naivedyam*, cocoanuts and fruits are offered Goats, fowls and sheep are sacrificed to the deity. Intoxicating drinks are also used The festival is being celebrated from ancient times and confined to this village only. The local devotees congregate without any distinction of caste or creed. *Pujari* is a Kalali with hereditary rights

Mahalakshmamma and Maddiravamma Koluvus are celebrated on one Friday and Thursday respectively, whenever epidemics prevail in the village.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) *Aradhana* and *Kalyanam* are performed

Abhishekams are performed in *Kartikam* (October–November) in the Siva temples

Vaikunta Ekadasi is celebrated in Venkateswaraswamy temple and the Lord is taken out in a procession. Flowers and fruits are offered

SOURCE 1 *Sri M Satyanarayana Murty, Village Level Worker, Vasantavada*
2 *Sri Palepu Venkata Rao, Teacher, Vasantavada*

16. Gogunta—Situated at a distance of 6 miles from the Nuzvid Railway Station and 12 miles from Eluru

The population of the village is 685 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Golla, Kummri, Goundla, Chakali, Mangali, Scheduled Castes (2), Scheduled Tribes (38), Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Siva temple, with the image of the deity in the form of a stone Sivalingam, is the only place of worship in the village

Siva Kalyanam is celebrated for a day in *Phalgunam* (February–March) Cocoanuts are offered to the Lord The festival is confined to this village only Vaisyas are the chief patrons. The local Hindus congregate without any distinction of caste or creed *Pujari* is a Saiva Brahmin with hereditary rights *Prasadam* is distributed to all *Abhishekam* and *deeparadhana* are performed in the temple daily in *Kartikam* (October–November)

SOURCE . *Sri Bhavaraju Venkata Krishnarao, Karnam, Gogunta*

17 Sakalakothapalle—Situated at a distance of 6 miles from Nuzvid Railway Station It can be reached by road from Naidugudem which is connected by bus to Eluru

The population of the village is 669 and it is made up of the following communities Caste Hindus—Turpukapu, Koppuvelama, *etc*, Scheduled Castes (155)—Adi Andhra, Madiga, and Scheduled Tribes (64) The chief means of livelihood of the people are agriculture and agricultural labour

Village deity Ganganamma image situated to the west of the village is the only place of worship

Ganganamma Jatara is celebrated for a day on the first Sunday after Vinayaka Chaviti *i e*, *Bhadrapada Suddha Chaviti* (August–September) Cocoanuts and *Chalimidi* are offered to the deity The festival is being celebrated for the past 50 years and is confined to this village and mainly to Turpukapu and Adi Andhra communities

SOURCE *Sri Bhavaraju Venkateswara Rao, Karnam, Sakalakothapalle*

18 Satyavolu—Situated at a distance of 10 miles from Eluru Railway Station

The population of the village is 2,420 and it is made up of the following communities Caste Hindus—Brahmin, Kapu, Kamma, Koppuvelama, Turpukapu, Vadde, Chakali, Mangali, *etc*, Scheduled Castes (214)—Mala, Scheduled Tribes (18) and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple and the abode of village deities Ganganamma, Pothuraju and a church are the places of worship in the village The image of Ganganamma is made of stone while that of Pothuraju is of wood

Ganganamma and Pothuraju Jatara is celebrated for a day every year, whenever epidemics prevail in the village Cocoanuts are offered and fowls, sheep and goats are sacrificed to the deities in fulfilment of vows Intoxicating drinks are used during the Jatara

SOURCE *Sri Bhavaraju Venkata Subbarao, Karnam, Satyavolu*

19. Mupparru—Situated at a distance of 4 miles from the Eluru Railway Station by road

The population of the village is 2,454 and it is made up of the following communities Caste Hindus — Brahmin, Telaga, Golla, Kummari, Turpukapu, Chakali, Settibalija, *etc*, Scheduled Castes (472)—Adi Andhra, Scheduled Tribes (54), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Rama, Siva, Anjaneya, Subramanyeswaraswamy and village deity Ganganamma and a church are the places of worship in the village

Ganganamma Jatara is celebrated for 9 days whenever epidemics break out in the village Cocoanuts are offered and goats, fowls and sheep are sacrificed to the deity Intoxicating drinks are used The local devotees of the village participate in the Jatara without any distinction of caste or creed

SOURCE *Sri Bhavaraju Kesava Rao, Karnam, Mupparru*

20 Kavagunta — Situated at a distance of 7 miles from Powerpet Railway Station and 8 miles from Eluru

The population of the village is 736 and it is made up of the following communities Caste Hindus—Brahmin, Kapu, Kamma, *etc*, Scheduled Castes (178)—Adi Andhra, Scheduled Tribes (3), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple and village deity Ganganamma temple and a church are the places of worship in the village

Ganganamma Jatara is celebrated for 2 days in the first week of June when the seasonal rains fail Cocoanuts, *panakam* and *vadapappu* are offered to the deity

The Jatara is confined to this village only Sri Chettipalli Buchchiramayya is the chief patron The local people congregate without any distinction of caste or creed *Prasadam* is distributed to all

Bhajans are performed in *Kartikam* (October–November) in Sri Rama temple Devotees take bath in Thammileru on Mondays during *Kartikam* and observe fast

SOURCE *Sri Pujari Veerappa, Kavagunta*

21. Sanivarapupeta —Situated at a distance of 2 miles from Eluru It is a suburban area of Eluru city There are a large number of woollen pile carpet looms in this suburb

The total population of the village is 3,265 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (329), Scheduled Tribes (59), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and trade

The temples of Chennakesawaswamy, Ramalingeswaraswamy, Anjaneyaswamy, Sri Rama, Vishnu, Siva and village deity Ganganamma, mosques and churches are the places of worship in the village. The *vimanam* of Sri Chennakesawaswamy temple is a magnificent piece of sculpture

Dhanurmasa festival is celebrated for 30 days in *Pushyam* (December–January) usually from December 15th to January 14th, in Chennakesava temple Cocoanuts, fruits and flowers are offered The local Hindu devotees of all communities participate in the festival *Pujaris* are Vaishnavas with hereditary rights *Prasadam* is distributed to all

The village deity Ganganamma festival is celebrated for 32 days once in 10 years Cocoanuts, fruits, *chalimidi*, *panakam* and *vadapappu* are offered to the diety The Jatara is being celebrated from ancient times and is confined to the village The local devotees congregate

Maha Sivaratri is celebrated in Siva temple Devotees observe fasting and *jagaram* on Mukkoti Ekadasi and Sivaratri.

SOURCE 1 *Sri V Ramaiah, Teacher, Sanivarapupeta*
2 *Sri Pusapati Appalacharyulu, Teacher, Sanivarapupeta*

22. Eluru—The district headquarters of West Godavari There are 2 Railway Stations, Powerpet and Eluru, situated on the Madras–Calcutta section of the Southern Railway at about 38 miles to the north of Vijayawada Junction This ancient city was formerly the capital of Chalukya Kingdom It was called Helapuram, which gradually became Eluru The ancient ruined fort and Kotadibba are standing as constant reminders of its old glory

Eluru was in existence at the time of the conquest of Pulakesin II The conquest of Godavari by Pulakesin II is detailed in a stone inscription at Aihole (in the Bombay Presidency) in which a mention is made about the reduction of Pithapuram and Ellore which took place about 615 A D Eluru formed part of Vengi Kingdom From one of the Prakrit inscriptions at Eluru, it may be seen that this was under the sway of the Salankayana king Devavarma The inscription reads as follows -

"సిరి విజయ వెంగిపురా భవతో చిత్రరధ స్వామి
పాదాను జాతస్య బప్ప బట్టారక పాదబటస్య సాలంకానస్య
అస్సమెధ యాజినొ మహా రాజ సిరీ విజయ దేవ వమ్మ
స్యవయణేన ఎలూరె ముళదప ముఖే గావొ భాణితవ్వొ"[1]

During the 12th century, some local chieftains ruled this place

> "Other local rulers were the chiefs of Nadendla in the Krishna District, who seem to have recognised the authority of the Velanadu line and have left inscriptions ranging from 1130 to 1232, the chieftains of Ellore, whose records date from 1139–40 to 1211-12, a family whose inscriptions are found in several places in the delta, who claim descent from the Eastern Chalukyas King Amma I (918-25) and the best known of whom is Mallappa III who seems to have ruled from 1173 to at least 1223, and Annala Reddi of Korukonda who is stated in one of the Meckenzie MSS to have ruled over the greater part of the low lands of the district "for a long time" till he was ousted by king Prataparudra of the Kakatiya line of Warangal "[2]

The Mughal emperor of Delhi had long been jealous of the growing power of the Kakatiyas Mohammad Tughlak seems to have penetrated as far as Rajahmundry for, an inscription dated 1324 on a mosque at Rajahmundry describes its erection by him in that year The tide of Muhammadan invasion receded almost at once but from this point the influence of the kings of Warangal in the Telugu country disappeared and Vengi was ruled by the Reddi Chiefs of Koru Konda, Kondavid and Rajahmundry

In 1470 the city saw another invasion by the Muslims

1 *Pracheenandhra Charitrka Bhugolam* by Kunduri Eswara **Dutt, p. 301**
2 Madras District Gazetteers — *Godavari*, Vol I, pp 23-24

After over-running the Telugu country in 1470, the Muhammadans drew upon the ruins of the old Vengi city for materials for construction of their fort at Ellore The town was afterwards taken from the Gajapati kings of Orissa by Krishna Deva of Vijayanagar in 1515, but was recovered by the Kutub Shahi Sultan of Golconda

"The King of Orissa sued for peace, and consented to surrender to Golconda the whole of the territory between the Kistna and Godavari rivers

Meanwhile domestic revolutions had weakened the Kingdom of Orissa Two sons of Pratapa Rudra succeeded him one after the other, and ruled for a year or two till they were both murdered in 1541-42 by a minister named Govinda Deva, who took the kingdom for himself He and his sons ruled till 1559-60, when a Telugu named Harichandana raised a revolt, killed two of the sons of the usurper, and himself ruled till 1571 when the kingdom fell finally into the hands of the Muhammadan kings of Golconda

This conquest had not been effected without severe fighting The Hindu Raja of Kondavid attached the Musalman garrison of Konapalle and the chief of Rajahmundry, one Vidiadri, who was apparently a prince of the house of Orissa laid siege to Ellore, which was also held by the Muhammadans The latter was signally defeated and fled to Rajahmundry The Golconda troops laid waste the country round that town and were then called away (1564) to assist the other Musalman kings of the Deccan in the joint attack on Vijayanagar which resulted in the overthrow of that empire in the great battle of Talikota, north of the Kistna river, in 1565 That decisive campaign won, Golconda s conquest of Godavari soon recommenced The forts of Peddapuram and Rajanagaram (from which reinforcements and provisions were being sent to Rajahmundry) were first taken, the latter with difficulty because of the narrowness of the paths and the thickness of the jungles which had to be traversed Rajahmundry was then attacked The Hindus were defeated in a desperate battle outside the walls (though they broke the left wing of the invader's army) and the fort was then invested for four months, when it surrendered This took place in 1571-72 The Muhammadans then marched north, reducing the fortified places on the way and finally conquered all the country of Orissa as far as Chicacole in Ganjam The Muslim rulers could not control their new possessions as a result of which there were continuous disorders and outbreaks The Reddis of the hills plundered Ellore and Nidadavolu and for some time kept up a desultory resistance against the forces sent to suppress them

In 1686, Aurangzeb, emperor of Delhi marched to reduce the south of India to his authority In the next year he overthrew (among others) the kingdom of Golconda and the country passed under the direct rule of Delhi He appointed to rule his new territories a viceroy who was known as the Subadar of the Deccan (and later as the Nizam of Hyderabad) and resided first at Aurangabad and afterwards at Hyderabad The subadari consisted of 22 provinces of which Rajahmundry and Chicacole were two With the provinces of Kondapalle, Ellore and Guntur they formed what were known as 'the Northern Circars,' a name of which still survives "[1]

The history of the place is uneventful after it became a part of Northern Circars

The population of the city is 109,148 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (7,231), Scheduled Tribes (750), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade, services, labour and other traditional occupations

The city is famous for woollen pile carpet industry, which is being carried on a large scale since the middle of the 15th century There are jute and cotton mills too

The temples of Lord Venugopalaswamy, Janardanaswamy, Kanyakaparameswari, Saibaba, Markandeswara, Venkateswara, Malleswara, Hanuman, Jalapahareswaraswamy, Siva, Sri Rama and Sankar Mutt, beside a few churches and mosques are the places of worship in the city Village deity Mahalakshmi is also worshipped There are the marble images of Gayatri and Dattatreyaswamy in Sankar Mutt

Venugopalaswamy Rathothsavam is celebrated for a day on *Magha Suddha Purnima* (January–February) *Kalyanam* of the Lord is performed during this festival Fruits and cocoanuts are offered to the deity This festival is of ancient origin and confined to the city The local Hindus congregate, without any distinction of caste or creed *Prasadam* is distributed to all

Sankara Jayanthothsavam in the name of Jagadguru Sankaracharya, the famous religious Head is celebrated for 5 days from *Vaisakha Suddha Padyami* to *Panchami* (April–May) *Rudrabhishekam* and *sahasranamarchana* are the rituals observed during this period Processions are taken out and lectures on the life-history of Swamy are conducted *Vedaparayana* and *Geetaparayana* are performed Cocoanuts, *panakam* and *vadapappu* are offered to the Swamy and distributed as *prasadam* to all the devotees Many scholars attend the festival

The festival is being celebrated for the past 30 years and is of local significance The chief patron and trustee is Sri Edara Venkataramayya

1 Madras District Gazetteers—*Godavari*, Vol I, pp 28-29

The Hindu devotees of the city and the nearby villages congregate Pujari is a Velnati Brahmin of Kowsikasa *gotram* with hereditary rights

Ramakoti Mahothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February) Arrangements for the festival are made one week in advance *Ankurarpanam*, *dhwajarohanam*, and *kalyanam* are performed Fruits and cocoanuts are offered The festival is being celebrated for the past 30 years and is of local significance Vaisyas are the chief patrons About 10,000 Hindu devotees, local and from the neighbouring villages participate in the festival *Pujaris* are Vaikhanasa Brahmins *Prasadam* is distributed to all

A fair with about 100 shops is held for 4 to 7 days in connection with the festival Sweets, utensils, foodstuffs, lanterns, torches, combs, mirrors, books, pictures, photos, cloth, toys, plastic goods, ribbons, *etc*, are sold in the fair Cinemas, dramas, lotteries, gambling, exhibitions, *Harikathas*, *bhajans*, musical performances, *etc*, afford entertainment to the visitors There are three choultries

Janardanaswamy Rathothsavam is celebrated for a day on *Phalguna Suddha Purnima* (February–March) Cocoanuts and fruits are offered This festival is being celebrated for the past 48 years The local Hindus participate in the festival

Md Syed Baji Urs is celebrated for 2 days in memory of the great saint, whose tomb is worshipped There is a procession with music The local people of all communities congregate, without any distinction of caste or creed

Ravana Brahma Utsavam is celebrated in October every year Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April)

Venkateswara Samarodhana is celebrated in Ramachandraraopet in the month of January every year Devotees observe fasting and *jagaranam* during Mahasivaratri and Mukkoti Ekadasi.

SOURCE
1. *Sri Mocherla Suryanarayanamurthy, Assistant Teacher, Eluru*
2. *Sri Chillarige Gopalakrishna, B A., B.Sc., B.Ed, Teacher, Smt Edara Subbammadevi Municipal High-School, Eluru.*
3. *Sri N V Raghunadha Rao, Assistant Teacher, Municipal Higher Secondary School, Eluru*
4. *Sri Thethali China Periaju, Municipal Higher Secondary School, Eluru*
5. *Sri V Venkateswara Rao, B A, B Ed, Teacher, Eluru*
6. *Sri Pullabhotla Sreerama Murthy, B A, B Ed, Assistant Teacher, Municipal Higher Secondary School, Eluru*
7. *Sri D Visweswara Rao, Assistant Teacher, Municipal Higher Secondary School, Eluru*
8. *Sri C L Narasimhachari, Asst Teacher, Municipal Higher Secondary School, Eluru*
9. *Sri Ch V Satyanarayanamurthy, Teacher, Smt Edara Subbammadevi Municipal High School, Eluru*
10. *Sri S Seshacharyulu, B Sc, B Ed, Asst Teacher, Municipal High School, Eluru*
11. *Sri G Radhakrishnamurthy, Asst Teacher Smt Edara Subbammadevi Municipal High School, Eluru*

23 **Kothuru**— Situated at a distance of 2 miles from Eluru

The total population of the village is 1,241 and it is made up of the following communities Caste Hindus—Kamma, Golla, Goundla, Chakali, Settibalija, Yadava, Kuruva, *etc*, Scheduled Castes (79)—Adi Andhra, Scheduled Tribes (26), and Christians The chief means livelihood of the people are agriculture and agricultural labour

The temples of Sri Rama and Anjaneyaswamy are the places of worship in the village There are the village deities Ganganamma and Gonthelamma According to the local belief Kunthidevi, the mother of Pandavas as a result of the curse of Dharmaraja, the eldest of the Pandavas is worshipped as Gonthelamma by Harijans

Gonthelamma festival is celebrated for 9 days in *Bhadrapadam* (August–September) The image of the deity is kept in a pandal specially erected for the occasion The deity is taken out in a procession The festival is being celebrated for the past 100 years and is confined mainly to the local Scheduled Castes *Prasadam* is distributed to all

Ganganamma Kolupu is celebrated during Sankranti i e, January 14th Sheep and fowls are sacrificed to the deity in fulfilment of vows Local people congregate

Beerappa Utshavam is celebrated in *Sravanam* (July–August)

SOURCE 1 *Sri Veerla Subbaiah, Kothuru*
2 *Sri Gubbala Ramalingaswamy, Kothuru*
3 *Sri Thadepalli Simhachalam, Teacher, Kothuru*

24 Ponangi—Situated at a distance of about 3 miles from Poweipet Railway Station by road and one and a half miles to the south of Kolleru lake This village was once ruled by the kings of Chola dynasty

The total population of the village is 2,362 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Koppu Velama, Golla, Vadrangi, Chakali, Sagara, Telaga, Kapu, Idiga including Settibalija, Yadava, Uppari, *etc*, Scheduled Castes (398)—Adi Andhra, Madiga, Mala, *etc*, Scheduled Tribes (9), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Vynatheyaswamy (Siva) with the self-manifested Sivalingam, Anjaneyaswamy and Sri Rama are the places of worship in the village There are two village deities Ganganamma and Gonthemma, and a church in the village Formerly, an old woman was performing puja to the Lingam and once the Lord appeared before late Chunduru Sreeramulu, a prominent Vaisya merchant of Eluru in a dream and ordered him to construct a temple Accordingly a temple was constructed

Sri Vynatheyaswamy festival is celebrated for a day during Sivaratri i e, on *Magha Bahula Chaturdasi* (January–February) and during Dasara on *Asviyuja Suddha Dasami* (September–October) *Kalyanam* is performed during Sivaratri Devotees take oil bath and observe fasting and *jagarana* Flowers and fruits are offered to the deity The festival is of ancient origin and confined to the village The local Hindu devotees congregate without any distinction of caste or creed *Pujari* is Sri Krishnamurty, a Brahmin *Prasadam* is distributed to all.

It is said that Kunthi Devi ran away when Dharmaraju was angry with her for bemoaning the death of Karna on the battle field She took shelter in the house of a Mala So in memory of her, Gonthemma festival is celebrated by Malas Gonthemma Jatara is celebrated for 10 days in *Asviyujam* (September–October) The image of Gonthemma is taken out in a procession in the village with music and fancy dresses The festival is being celebrated from ancient times and is confined to the local Harijans The Village Heads patronise the festival The local Harijans congregate

SOURCE 1 *Sri T Parasuram Prasad, Headmaster, Elementary School, Ponangi*
2 *An Enumerator, Ponangi*
3 *Sri A Krishna Rao, Village Level Worker, Ponangi*
4 *Sri K S R Anjaneyulu, Panchayat President, Ponangi*
5 *Sri Thummala Sambaiah, Village Munsiff Ponangi*

25 Madepalle — Situated at a distance of 2 miles from Eluru on Eluru–Sriparru road Upto the year 1928 it was called Mahadevapalle, after the local temple, gradually, it became Madepalle

The total population of the village is 2,444 and it is made up of the following communities Caste Hindus—Brahmin, Kamma, Telaga, Kapu, Golla, Gowda including Settibalija, Jangam, Yadava, Uppari, *etc*, Scheduled Castes (540)–Mala, *etc*, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Mallikarjunaswamy with the Sivalingam and the image of His consort Bhramaramba, Sri Rama, Subrahmanyeswaraswamy and Anjaneyaswamy are the places of worship in the village There are the village deities Ganganamma and Mahalakshmamma and a church in the village besides Alekswamy Mutt The temple of Mallikarjunaswamy has also the images of Ganapathi and Nandeeswara

Sri Mallikarjunaswamy festival is celebrated for a day each on Vykunta Ekadasi, and Sankranti

(14th January) During the festival days Mallikarjunaswamy and Bhramaramba are taken out in a procession on *seshavahanam* and *nandivahanam* respectively *Abhishekam* is performed for the deities Fruits, cocoanuts and flowers are offered The festival is being celebrated for the past 60 years and is confined to the village The temple has 4 50 acres of Inam land The local Hindus participate in the festival without any distinction of caste or creed There are *pujaris* with hereditary rights *Prasadam* is distributed to all Every Friday *Sahasranama kumkum* puja is performed to Bhramaramba

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) Sita Rama *kalyanam* is performed on that day and the images of Sita and Rama are taken out in a procession *Prasadam* and *panakam* are distributed to all

Ganganamma Koluvu is celebrated whenever epidemics prevail in the village Goats, sheep and fowls are sacrificed to the deity

Once in three years *yagnam* and *aradhana* are performed in Alekswamy Mutt *Sadhus* and pandits from distant places attend this festival

SOURCE 1 *Sri Gade Maruthkumara Venkatrao, Karnam, Madepalle*
2 *Sri Darapu Ramachandra Rao, Panchayat President, Madepalle*
3 *Sri P Ramakrishnayya, Headmaster, Samithi Junior Basic School, Madepalle*
4 *Sri Chintapalli Balaramaswamy, Teacher, Elementary School, Madepdlle*

26. Jalipudi—Situated at a distance of one mile from Eluru—Sriparru road and 3 miles fromEluru

The total population of the village is 2,341 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Idiga including Settibalija, Mangali, Chakali, Uppari, Kapu, *etc*, Scheduled Castes (40), Scheduled Tribes (15) and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Baneswaraswamy with the Sivalingam and an image of Parvati, Sri Rama, Anjaneyaswamy and a church are the places of worship in the village.

Sri Baneswaraswamy festival is celebrated for a day on *Pushya Suddha Dwadasi* (December–January) A procession is taken out during this festival Cocoanuts, fruits and flowers are offered to the deity The festival is being celebrated from ancient times and is confined to this village The local Hindu devotees congregate without any distinction of caste and creed *Pujari* is a Velanadu Brahmin with hereditary rights

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) During this festival Sita Rama *kalyanam* is performed

Durga pujas are performed for 10 days from *Asviyuja Suddha Vidiya* to *Dasami* (September–October)

SOURCE 1 *Sri Gade Sri Rama Bhogendra Rao, Karnam, Jalipudi*
2 *Sri D Lakshmanaswamy, Assistant Teacher, Junior Basic School, Jalipudi*
3 *Sri Ch Sundarasiva Rao, Headmaster, Junior Basic School, Jalipudi*
4 *Sri Puli Satyanarayana, Panchayat Board President, Jalipudi*

27 Gudivakalanka—Situated at a distance of 12 miles from Eluru There is also a boat approach to this village

The total population of the village is 2,066 and it is made up of the following communities Caste Hindus—Kapu, Vadde, Vadrangi, Chakali, Settibalija, Yadava, Kuruva, Mangali, *etc*, Scheduled Castes (164)—Panchama, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Sri Rama and a church are the only places of worship in the village

Kunthidevi Panduga is celebrated for 5 days from October 15th It is of ancient origin and confined to this village only. The local Scheduled Castes people congregate

Sri Rama Kalyanam is celebrated for 9 days in the Rama temple from *Chaitra Suddha Padyami* to *Navami* (March–April)

SOURCE 1. *Kumari Thokala Marthamma, Teacher, Gudivakalanka*

2 *Kumari N Sanjeevamma, Teacher, Gudivakalanka*

28 Chataparru— Situated at a distance of about 4 miles from Eluru

The total population of the village is 4,107 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Kapu Koppu Velama, Kamma, Velama, Golla, Settibalija, Yadava, Viswabrahmin, *etc* , Scheduled Castes (766) —Adi Andhra, *etc*, Scheduled Tribes (27)— Yerukula, Lambadi, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade, and other traditional occupations

The temples of Janardanaswamy, Malleswaraswamy, Anjaneya and village deity Ganganamma, and a church are the places of worship in the village

Ganganamma Jatara is celebrated once in 10 or 15 years when animals and fowls are sacrificed Sweets and fruits are offered to the deity The festival is confined to the village The local people congregate *Prasadam* is distributed to all

Dhanurmasothsavam is celebrated for 30 days in Janardanaswamy temple in *Pushyam* (December–January) Devotees observe fasting on Mukkoti Ekadasi

SOURCE 1 *Sri Gutta Pedakutumba Rao, Village Munsiff, Chataparru*
2 *Sri Sajja Seshagiri Rao, Headmaster, Samithi Elementary School, Chataparru*
3 *Sri T Seetharamaswamy, Teacher, Chataparru*
4 *Sri D Lakshminarayana Rao, Village Level Worker, Chataparru*

29 Vegavaram—Situated at a distance of 5 miles from Eluru by road

The total population of the village is 783 and it is made up of the following communities Caste Hindus—Brahmin, Kapu, Chakali, Kalali, Scheduled Castes (311)—Dombara, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour As there are many ruined mosques here the hamlet of Vegavaram is called Masidupadu (*Masidu*–mosque)

The temples of Sri Rama and village deity Ganganamma, and a church are the places of worship in the village

Ganganamma Jatara is celebrated once in 2 or 3 years for a period of 10 days generally in the month of May, whenever epidemics prevail in the village Usually during the Jatara, a devotee gets possessed of the deity and the deity reveals her feelings and prophecies through him Whenever certain contagious diseases prevail in the village, the devotees believe that it is due to the deity Ganganamma They have great faith in this Jatara and believe that the celebration protects them from diseases and ailments He-buffaloes, goats, sheep and fowls are sacrificed to the deity on the last day of the Jatara in fulfilment of vows The Jatara is confined to this village only The local Hindus congregate *Pujaris* are Chakalis

Sri Rama Navami is celebrated in the Rama temple on *Chaitra Suddha Navami* (March–April)

SOURCE *Kummari V Siromanamma, Assistant Teacher, S W B School, Masidupadu*

30 Galayagudem — Situated on the Eluru–Jangareddygudem road at a distance of 5½ miles from Eluru

The total population of the village is 911 and it is made up of the following communities Caste Hindus—Telaga, *etc* , Scheduled Castes (40) and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple and village deity Achamma temple and a church are the places of worship in the village

Achamma Perantalu Jatara is celebrated for 3 days from January 29th *Agnigundam thokkuta* (walking on fire pit) is performed on the last day Fruits and flowers are offered to the deity and fowls are sacrificed in fulfilment of vows Devotees take oil bath and observe fasting and *jagarana* during this festival The festival is being celebrated for the past 5 years and is confined to the village The local devotees congregate *Pujari* is a Telaga *Harikathas*, dramas and *bhajans* afford

entertainment to the devotees There is free feeding on a small scale

SOURCE *Sri K. Suryanarayana, Village Level Worker, Galayagudem*

31 Naguladevunipadu, hamlet of **Sanigudem**—Situated on Eluru–Jangareddygudem road at a distance of 6 miles from Eluru and 4 miles from Dendulur Railway Station

The population of the village is 771 and it is made up of the following communities Caste Hindus — Kamma, Kalali including Goundla, Kummari, Vadde, Jangam, Chakali, Mangali, Uppari, *etc* , Scheduled Castes (138)—Adi Andhra, Arundhatiya, Madiga, Mala, and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama temple and the temples of village deities Ganganamma and Pothuraju are the places of worship in the village Two stone images of Lord Lakshmi Narayanaswamy and Garuda *vahanam* were excavated, in the field of Sri Yeedupuganti Mallaiah, adjacent to Eluru—Jangareddygudem road The local people and from the neighbouring villages perform pujas at this spot The images are placed in a specially erected pandal This area called Gudigunta is at a distance of 7 miles and 3 furlongs from Eluru

Ganganamma and Pothuraju pujas are performed on the last Sunday of every month The images are taken out in a procession through the streets of the village Cocoanuts are offered to the deities and fowls are sacrificed Intoxicating drinks are used. This festival is confined mostly to the local Goundla community only

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) in Rama temple Sita Rama *kalyanam* is performed during this period The festival is being celebrated for the past 4 years and is confined to the village Some subscriptions are collected from the villagers to meet the festival expenditure *Prasadam* is distributed to all

SOURCE 1 *Sri Yella Subbanna, Teacher, Naguladevunipadu*
2 *Sri Thippabhatla Krishnamurthy, Karnam, Naguladevunipadu*

32 Gangannagudem, hamlet of **Gudigunta**—Situated at a distance of 1 mile from the Eluru–Jangareddygudem road at the 6th mile and 2 miles from Dendulur Railway Station

The population of the village is 2,085 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Sale, *etc* , Scheduled Castes (281), Scheduled Tribes (43), and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Lord Sita Ramaswamy built in 1955 and of village deity Ganganamma are the only places of worship in the village

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) Festival arrangements are made two days in advance Sita Rama *kalyanam* is celebrated during this period The deity is taken out in a procession, when fruits and flowers are offered

The festival is being celebrated from the time of construction of the temple and is confined to this village The local Hindus congregate *Pujaris* are Vykhanasa Brahmins of Gouthamasa *gotram* with hereditary rights *Prasadam* is distributed to all

Ganganamma puja is performed occasionally, when animals are sacrificed to the deity

SOURCE *Sri Kondepudi Ramakrishna Rao, Teacher, Gangannagudem*

33. Medinaraopalem — Situated at a distance of 2 miles from Munduru on the Eluru–Jangareddygudem road, 5 miles from Dendulur Railway Station and 12 miles from Eluru It is believed that this village, which was built in 1803, belonged to the estate of Zamindar of Sanivarapupet Gunti Narasimha Raju, who worked under the Zamindar of Sanivarapupet, was given this village in appreciation of his bravery Narasimharaju named this village after the then Zamindar Medina Rao

The population of the village is 1,434 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Kshatria, Kapu, Kamma, Golla, Kummari, Gowda, Vadrangi, Sale, Chakali, Mangali, and Scheduled Castes (220)–Adi Andhra, Madiga, Mala The chief means of

livelihood of the people are agriculture and agricultural labour

There are two Sri Rama *mandirams* and the village deities Ganganamma, Maddiramma and Mahalakshmamma in the village

Village deities Jatara is celebrated for a day every year according to the convenience of the villagers A procession of the deities is taken out during this Jatara Animals and fowls are sacrificed to the deities in fulfilment of vows Devotees observe fasting and *jagarana* during the festival The local people congregate The *pujaris* are Chakalis and Kummaris

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). Processions and *bhajans* are arranged during this festival. Some subscriptions are collected from the villagers to meet the expenditure of the festival. *Panakam* is distributed to all

SOURCE 1. *Sri Kuricheti Narasimha Raju, President, Medinaraopalem*
2 *Sri Thamaraju Lakshmipathi Rao, Karnam, Medinaraopalem*
3 *Sri Parankusam Ramanuja Suri, Teacher, Medinaraopalem*

34 Narasimhapuram—Situated at a distance of $1\frac{1}{2}$ miles from the 319th milestone on the National Highway, 2 miles from the Sitampet Railway Station on Vijayawada–Waltair section of the Southern Railway and 12 miles from Eluru

The population of the village is 462 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Golla, Chakali, Mangali, and Scheduled Castes (274)—Adi Andhra, Arundhatiya The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Ganganamma temple is the only place of worship in the village

Ganganamma Jatara is celebrated during November or December according to the convenience of the villagers It is being celebrated from ancient times The local devotees attend the Jatara

SOURCE *Sri Prattipati Baleswamy, Panchayat President, Muppavaram*

35 Pangidigudem—Situated at a distance of 4 miles from Bhimadole Railway Station on Vijayawada–Waltair section of Southern Railway and 17 miles from Eluru

The total population of the village is 2,223 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Gowda, Muthracha, Viswabrahmin, Chakali, Kshatria, Uppari, Scheduled Castes (761)—Adi Andhra, Arundhatiya, and Scheduled Tribes (45)—Yenadi The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is a temple of Sri Rama in the village.

Kunthi Devi Panduga is celebrated for 10 days during Dasara *i e*, *Asviyuja Suddha Padyami* to *Dasami* (September–October) It is confined to the local Adi Andhra community who take part in the celebrations *Bhajans*, *kolatams*, lectures and dramas are arranged during this festival

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) in the Rama temple. Cocoanuts, fruits, *panakam* and *vadapappu* are offered to the deity and later distributed to all devotees as *prasadam*

SOURCE *An Enumerator*

36 Thirumalampalem — Situated at a distance of 2 miles from the 7th milestone on Bhimadole–Kamavarapukota road, 9 miles from Bhimadole Railway Station and 23 miles from Eluru Since this village is situated at a distance of 5 miles from Dwaraka Tirumala Kshetram, it is called Thirumalampalem.

The total population of the village is 2,889 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Kalali, Viswabrahmin, Mangali, Kummari, Golla, Chakali, Uppari, *etc*, Scheduled Castes (812)—Adi Andhra, Madiga, Mala, and Scheduled Tribes (24)—Yerukula, *etc* The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Adimalleswaraswamy with the Sivalingam and Subrahmanyaswamy with the stone image of the deity in the form of a serpent are the places of worship in the village.

It is said that about 9 years ago Sri Subrahmanyaswamy appeared before Patnapu Satyanarayana, a local *vadrangi* in a dream and commanded him to instal an image of the deity Accordingly an image of Subrahmanyaswamy was installed and worshipped

Sri Subrahmanya Shashti is celebrated for 7 days from *Margasira Suddha Shashti* (November–December). Cocoanuts, bananas, fruits, flowers and silver hoods are offered to the deity in fulfilment of vows This festival is being celebrated for the past 10 years and is of local significance Viswabrahmins patronize the festival. About 2,000 Hindus, local and from the neighbouring villages, congregate *Pujari* is a Viswabrahmin *Teertham* and *prasadam* are distributed to all

A fair is held in connection with the festival for 7 days Eatables, foodstuffs, lanterns, mirrors, combs, pictures, photos, *etc*, are sold Dramas, *Harikathas* and *burrakathas* afford entertainment to the visitors

Abhishekam on every Monday in *Kartikam* (October–November) and *Jwalathoranam* on *Purnima* are performed in Adimalleswaraswamy temple. *Abhishekam* is performed daily during *Dhanurmasam* and the deity is taken out in a procession on *Sankranti* day *Kalyanam* is celebrated on Sivaratri *i e*, *Magha Bahula Chaturdasi* (January–February). *Pujari* is a Saiva Brahmin and the chief patron is Sri Krittiventi Pera Raju

SOURCE

1. *Sri Bhogaraju Gangadhara Rao, Karnam, Thirumalampalem*
2. *Sri D Chalapati Rao, Headmaster, Panchayat Samithi School, Thirumalampalem*
3. *Sri P Sita Rama Raju, Headmaster, Panchayat Samithi Elementary School, Thirumalampalem*
4. *Sri G H Subrahmanyeswarudu, Village Level Worker, Thirumalampalem.*

37. Dwaraka Thirumala— Situated at a distance of 12 miles from Bhimadole Railway Station on Vijayawada–Waltair section and 24 miles from Eluru Formerly this village was full of forest Once Dwaraka Maharshi, a great saint performed penance facing north for the *darshan* of Lord Venkateswara Lord Venkateswara who was at that time strolling along with Malleswaraswamy in that area, appeared before Dwaraka As per the wish of the *rishi* Lord Venkateswara placed his feet over Dwaraka Thus the place acquired the name Dwaraka Thirumala, as distinguished from the original Tirumala of Lord Venkateswara Lord Malleswara who waited for a while for Venkateswara, finally settled on the hills, and is now called Konda Malleswara

The total population of the village is 1,734 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Golla, Idiga, Chakali, Mangali, Kapu, Yadava, Satani *etc*, Scheduled Castes (221), and Scheduled Tribes (50) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations Several local people are engaged in selling sundry articles to pilgrims

Lord Venkateswaraswamy temple situated at a height of 120 feet is the main temple of the place A portion of the temple is carved out of the hill There is a flight of steps leading to the temple from below The main entrance has a fine *gopuram* of five storeys Situated within the precincts of the temple are four *mantapams*, small temples for the twelve Alwars, Yagasala, Kalyana Mantapam, Vilasa Mantapam, Dhanurmasa Mantapam, Vijayadasami Mantapam and New Year's Day Mantapam The original idol with invisible feet is installed in the front while the newly established image is behind in a standing posture with four hands, namely, *sankhu*, *chakra*, *abhaya* and *varada hastas*

The popular legend is that there was a very pious and virtuous Brahmin couple in Dwaraka Thirumala They went on pilgrimage to sacred places such as Kasi (Banaras), Gaya, Madura, Brindavan, Dwaraka, Ujjain, Onkaram, Nasik, Jagannath, Kotipalli, Antharvedi, Ahobilam, Srisailam, Sreerangam, Vaidyanatham, Pakshitheertham, Kanchi and Kalahasti and bathed in the sacred rivers Phalguni, Ganga, Yamuna, Saraswathi, Godavari, Krishnaveni, Pinakini, Tungabhadra, Vegavathi, Kaveri, Kshipra and Narmada When they returned to their native village a *rishi* visited their house and preached about the greatness of Sesha-

chalavasa Sri Venkatesa and Alivelumangathayaramma The couple, therefore started on a pilgrimage to Seshachala Tirupati and while passing through a thick forest during midday the Brahmin felt very thirsty His wife fearing that he might die of thirst began to cry Lord Venkatesa appeared before them in human form and offered them water The couple, who were so much advanced spiritually, immediately recognised their benefactor as Lord Sri Venkateswara and the Brahmin began reciting *slokas* spontaneously in praise of the Lord, who revealed Himself to the devotees and asked them to return home and worship him He also revealed to them that his image would be found buried under the foot of a tree on which his *vahanam* Vainatheya (Garuda, the sacred kite) would perch.

On returning home the couple revealed to the villagers the grace of the Lord and accompanied by them they searched the nearby hill for Vainatheya, but could not succeed The villagers who got tired disbelieved the Brahmin, and charged him as an impostor The Brahmin prayed to the Lord to save him when suddenly Vainatheya appeared on a tree After performing the usual puja, the Brahmin dug at the foot of the tree on which Vainatheya was perched and found the stone image of the Lord The digging continued but there was no sight of the feet of the image The Lord appeared before him and advised him to give up the vain attempt to search for His feet, as His feet were granted for worship to Vairochana The image thus found was installed there according to the Vedic rituals As a result of the prayer of this great devotee Sri Mallikarjuna, the Lord of Srisailam also settled there with Parvati Thus temples were raised for Hari and Hara This place is called the second Tirupati or Diguva Tirupati and is considered as sacred as Eguva Tirupati While in fourteen years' exile, in Threthayuga, it is said that Sri Ramachandra of Ayodhya worshipped the Lord at Dwaraka Thirumala In the next Dwaparayuga, the Pandavas also worshipped the Lord during their exile It was recorded that Sri Krishnadevaraya of Vijayanagaram and Andhra Kings Vikramaditya and Rajarajanarendra had also visited this sacred shrine The Lord appeared before Dharma Apparayanam Maharaj in his dream and revealed to him that his devotees are deprived of His feet for worship and ordered him to get his full sized stone image form Tirupati along with the stone image of Mangathayaramma and instal them near the original image. He did accordingly, and at present the installed image is behind the orginal self-manifested image

Besides the image of Alivelu Mangathayaramma the stone image of Bibi Nancharamma is housed in a small temple in the Mukha Mantapam The legend is that Aurangazeb, the Moghul Emperor demolished a number of Hindu temples and took some images to Delhi His daughter was very much fascinated by the idol of the Lord at Yedugiri (Mysore State) and kept it with her in her palace The Lord used to appear before her during nights and gradually she fell in love with Him When Sri Ramanujacharya wanted to restore the temple at Yedugiri to its original state the Lord appeared before him in a dream and told him that the *utsava vigraham* was with the princess at Delhi Ramanujacharya could not trace the *vigraham* at Delhi, and so he began to pray to the Lord A twelve-years old boy came and sat on his lap and at once turned into a stone image, which was later taken to Yedugiri Aurangazeb's daughter could not bear the absence of the Lord The Lord, therefore, directed Ramanujacharya to get her there and celebrate their marriage After she was brought she also turned into a stone image The images were got married and from that time onwards she is being worshipped as Bibi Nancharamma in several Venkateswara temples and at Dwaraka Thirumala also

The temple of Konda Mallikarjunaswamy and Bhramaramba is located on the top of the hill The Lord is in the form of a Sivalingam with the stone Nandi in front The other temples of the place are those of Anjaneyaswamy, Subrahmanyaswamy, Sri Rama, Ganganamma, Veerabhadraswamy and Haranath Baba

Two *kalyanams*, one on the day of His original establishment on the hill and the second on the day of installation of the full-shaped image are celebrated annually for Lord Venkateswara The first *kalyanam* is celebrated for 8 days from *Vaisakha Suddha Dasami* (April–May) On the first day the marriage ceremony is performed after decorating the idols as bridegroom and bride *Ankurarpanam* and *dhwajarohanam* take place on the second day The deity is taken out in a procession during the night *Gajavahanam* and silver *seshavahanam* processions take place on the 3rd and 4th days *Kalyanamahothsavam* is celebrated on the fifth day with silver Garuda

procession. Car festival on the sixth day, *chakravari* on the seventh day and *dhwajavarohanam* on the last day are the other rituals. The second *kalyanothsavam* is celebrated from *Asviyuja Suddha Dasami* (September--October) for 9 days with the same details

The following is the *dhyana sloka* adopted at the temple·

అఖిల చిదచిదీశః శ్రీనివాసోదయాళుః
Akhila chidachideesaha, Sreenivaasodayaaluhu

నిగమశిఖరగమ్యః నిత్యమవ్యాజ బంధుః
Nigamasikharagamyaa nithyamavyaaja bandhuhu

స్వపదకమలయుగ్మ ప్రాపకస్వాశ్రితానాం
Swapadakamalayugma praapakaswaasrithanaam

విలసతు మమచిత్తే వేంకటేశో ముకుందః
Vilasathu mamachiththe Venkateso Mukundaha

Offerings are made in cash and kind in the form of gold and silver jewellery Cocoanuts and fruits are also offered by the devotees Hair is generally offered to the Lord by the devotees as at Tirumalai

This is a 300 year old festival of wide importance To many devotees this place is as sacred as Tirumalai and it is believed that the Lord of Tirumalai established here not only on account of Dwaraka, but also at the request of Lord Brahma and the Devatas, so that he might be near enough to all those devotees that desire to worship him

The management of the temple later vested in the Zamindars of Mylavaram Estate, who continue to be the hereditary trustees The Hindu Religious and Charitable Endowments Board has administrative control over it and at present an Executive officer is in charge of it since 1956

The main sources of income are *dibbi* collections, *kesakhandana* (tonsuring), *karpura harathi*, marriages, *upanayanams*, *bhogams*, pujas, *etc* The temple has only 2 acres of endowed land The present annual income is over 2 lakhs of rupees *Archakas* (7 main shareholders) get ½ share from the *dibbi* collections, *karpura harathi* collection, and puja collections The hereditary Karnam gets 1/16th from the *dibbi* share of the temple. The barbers get 50% of the *kesa khandana* collections, Rs 2 for each marriage and 37 paise for each *upanayanam* About 2 lakhs of rupees is spent for celebrating functions, performing daily pujas, salaries of the establishment, conduct of annual festivals, electricity and maintenance of an Oriental Secondary School The temple has gold jewels worth Rs 31,000 and silver jewel worth Rs 30,000 About four or five thousand local Hindus and from the neighbouring districts congregate during the *kalyanothsavams* There is a regular stream of visitors every day *Pujaris* have hereditary rights of worship and 50% share in the *dibbi* and *karpura harathi* collections They are Vaishnavas of Gowthamasa, Athreyasa, Kasyapasa and Bhargavasa *gotrams* The midday offering of *pulihora* is distributed as *prasadam* to all

A fair is held in connection with the *kalaynothsavams* for a week in an area of about half-an-acre Some taxes are collected by the Panchayat Board Sweets, various kinds of toys, pictures of Lord Venkateswara and Alivelu Mangathayaramma are sold Dramas, *Harikathas* afford entertainment to the visitors

A tank by name Narasimhasagaram is the source of supply of water for the temple and the pilgrims, and the temple maintains a double bullock cart to supply water for the congregation There are two choultries and 0 40P is collected for each room per day towards the current charges and minor maintenance charges

Adhyayanothsavam is celebrated for 11 days from *Margasira Suddha Ekadasi* to *Bahula Shashti* (November–December), and Dhanurmasa Uthsavam from *Margasira Suddha Ashtami* to *Pushya Suddha Dasami* (November–January) The Lord is taken out in a procession daily After the procession in palanquin, the Lord is worshipped in Ekadasi Mantapam, Amavasya and Purnima Mantapams, Sanivarapu Mantapam on the respective days and Ammavaru in the Sukravarapu Mantapam on Fridays *Kumkum* puja is performed to Ammavaru on that day

Kalyanothsavam is celebrated in Malleswaraswamy temple for 5 days from *Magha Bahula Triodasi* (January–February) Special pujas are performed on Mondays in *Kartikam* (October–November)

SOURCE 1 *Sri Tagi Narsimha Rao, Executive Officer, Dwaraka Thirumala*

2 *Sri Bhogaraju Venkata Apparao, Karnam, Dwaraka Thirumala*

3 *Sri Senapathi Venkata Krishnamurthy, Panchayat President, Dwaraka Thirumala*

4 *Sri Nemalipuri Rajarao, Village Leve Worker, Dwaraka Thirumala.*

5 Andhra Prabha Weekly *dated 20-3-63*

6 *Article by Sri Palakodeti Ramalingcswararao in* Andhra Prabha daily *dated 24-4-60 on Dwaraka Thirumalakshetram supplemented by the Research Assistant for Fairs and Festivals*

38 **Dorasanipadu**—Situated at a distance of ½ mile from Eluru–Kamavarapukota road, 10 miles from the Bhimadole Railway Station, and 25 miles from Eluru It is said that about 150 years ago one Tahsildar purchased Dorasanipadu and some other neighbouring villages from the local Zamindar and gave them as dowry to his daughter in her marriage She ruled over this village under the name Dorasanipadu

The population of the village is 1,482 and it is made up of the following communities Caste Hindus—Vaisya, Kamma, Golla, Viswabrahmin, Kalali, Sale, Chakali, Mangali, Uppari, *etc* , Scheduled Castes (316)—Madiga, Mala, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple and Venkateswaraswamy temple are the places of worship in the village There are also the village deity Ganganamma, and a church in the village

Ganganamma Jatara is celebrated for 15 days whenever epidemics break out in the village Cocoanuts and bananas are offered, and goats and fowls are sacrificed to the deity in fulfilment of vows The Jatara is being celebrated for the past 150 years and is of local significance The Hindus, local and from the neighbouring villages, take part in the Jatara

Venkateswaraswamy Uthsavam is celebrated for a day in *Pushyam* (December–January) Arrangements for the Uthsavam are made 2 days in advance The Hindu devotees, local and from the neighbouring villages, congregate *Prasadam* and *palaharam* are distributed to all

SOURCE 1 *Sri S Abdul Rasool, Teacher, Dorasanipadu*

2. *Sri K Ayyanur, Teacher, Dorasanipadu*

39 **Chinapothepalle**—Situated at a distance of about 12 miles from the Chebrole Railway Station on Vijayawada–Waltair section and 29 miles from Eluru

The total population of the village is 578 and it is made up of the following communities Caste Hindus—Kapu, Velama, Golla, Chakali, Mangali, Settibalija, Yadava, Kuruva, *etc* , Scheduled Castes (289) and Scheduled Tribes (4)—Yerukula The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama temple and village deity Gangalamma housed in a hut are the places of worship in the village

Gangalamma Jatara is celebrated for a day during August Fruits and flowers are offered to the deity This Jatara is being celebrated since the village came into existence The local devotees congregate The chief patrons are Velamas.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) in Sri Rama temple Cocoanuts, fruits *etc* , are offered to the deity

SOURCE *Sri K Venkateswarlu, Village Level Worker, Rallagunta*

40. **Kodigudem**—Situated at a distance of 29 miles from Eluru.

The population of the village is 1,181 and it is made up of the following communities Caste Hindus—Vaisya, Kapu, Golla, *etc* , and Scheduled Castes (618) The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing and other traditional occupations.

Village deity Gangalamma housed in a thatched hut is the only place of worship in the village

Gangalamma Jatara is celebrated for a day during August. Animals are sacrificed to the deity The local Hindus congregate

SOURCE *Sri K. Venkateswarlu, Village Level Worker, Rallakunta*

41 Kothapalle—Situated at a distance of 15 miles from the Chebrole Railway Station on Vijayawada–Waltair section of the Southern Railway

The population of the village is 1,310 and it is made up of the following communities Caste Hindus —Kapu, Kamma, *etc* , and Scheduled Castes (637) The chief means of livelihood of the people are agriculture and agricultural labour

The image of the village deity Gangalamma is worshipped in the village There is no temple as such for the deity

Gangalamma Jatara is celebrated for a day during August, according to the convenience of the villagers Animals are sacrificed to the deity The Hindu devotees, local and from the nearby villages, participate in the Jatara.

A fair is held in connection with the festival Some taxes are collected from the shop owners. A few shops with eatables, clothes, earthen toys, foodstuffs, agricultural implements, *etc.*, are sold at the fair

SOURCE *An Enumerator*

42. Kommara North—Situated at a distance of about 2 miles from Dwaraka Thirumala, 13 miles from Bhimadole Railway Station and 27 miles from Eluru

The population of the village is 254 and it is made up of the following communities· Caste Hindus—Kapu, Velama, Padmanayaka, Chakali, and Scheduled Castes (160)—Adi Andhra, Arundhatiya The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple, Subrahmanyeswaraswamy *mantapam* and village deity Ganganamma housed in a small hut are the places of worship in the village·

Ganganamma Jatara is celebrated for a day either in *Chaitram* (March–April) or in *Vaisakham* (April–May), according to the convenience of the villagers Arrangements for the Jatara are made 2 or 3 days in advance Fowls, goats, pigs and sheep are sacrificed to the deity The Jatara is being celebrated for the past 50 years and is of local significance Padmanayaka Velamas patronise the Jatara The Hindus, local and from the nearby villages, congregate *Prasadam* is distributed to all

Kommara village was bifurcated into two-namely Kommara North and Kommara South Kommara South is bigger than Kommara North The people of both the villages take part in the festivals It is said that Kommara when it was a big village was ruled by the Zamindars Every day there was a *bheri* or drum beating There are still ruins of buildings in this village In the name of the *bheri* there was a tamarind tree called Bherichintha

SOURCE 1 *Sri Mokkapati Sree Rama Sastri, Karnam, Kommara North*
2 *Sri Tandra Lakshmana Rao, Panchayat President, Rallakunta*

43 Kommara South— Situated at a distance of 12 miles from the Chebrole Railway Station on Vijayawada–Waltair line and 25 miles from Eluru

The population of the village is 362 and it is made up of the following communities Caste Hindus—Kapu, Velama, Kummari, *etc* , and Scheduled Castes (237) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The image of village deity Gangalamma (also called Ganganamma) housed in a hut is worshipped in the village

Gangalamma Jatara is celebrated for a day during August according to the convenience of the villagers. During this Jatara animals are sacrificed to the deity Local Hindus congregate·

SOURCE *Sri K Venkateswarlu, Village Level Worker, Rallakunta*

44 Rallakunta— Situated at a distance of 12

miles from Bhimadole Railway Station on Vijayawada–Waltair section and 25 miles from Eluru

The population of the village is 377 and it is made up of the following communities Caste Hindus—Kapu, Velama, Kamma, Golla, Muthracha, Chakali and Mangali. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The image of village deity Gangalamma installed in a hut is the only place of worship in the village

Gangalamma Jatara is celebrated for a day during August, according to the convenience of the villagers Animals are sacrificed to the deity during the Jatara. The Hindus of the village congregate Chief patrons are Velamas

SOURCE · *Sri K Venkateswarlu, Village Level Worker, Rallakunta*

45 Jajulakunta — Situated at a distance of about 2 miles from Ghantavarigudem on the Grand Trunk Road, and about 8 miles from the Bhimadole and Chebrole Railway Stations on Vijayawada–Waltair section and 22½ miles from Eluru According to the ancient records, this village was gifted to Padmanayaka Velamas in A D 1711 in appreciation of their military service

The population of the village is 547 and it is made up of the following communities· Caste Hindus—Vaisya, Golla, Velama, Viswabrahmin, Chakali, Padmanayaka, Yadava, Scheduled Castes (174)—Madiga, Mala, and Christians The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple and the village deity Ganganamma hut are the places of worship in the village

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Navami* (March–April) During this period Sri Rama Kalyanam is performed *Bhajans* and *Harikathas* are arranged Fruits, flowers and *panakam* are offered to the deity Community feasts are arranged from out of subscriptions collected from the villagers

The festival is being celebrated from ancient times Local Hindus congregate *Prasadam* is distributed to all There is poor feeding on a small scale

Ganganamma Jatara is celebrated for 2 days, whenever epidemics prevail in the village This is being celebrated for the past 150 years and is confined to the village. Gollas and Velamas patronize the festival The Hindus of the village congregate *Pujari* is a Chakali with hereditary rights Goats, fowls, sheep and he-buffaloes are sacrificed to the deity

Devotees observe fasting during Vaikunta Ekadasi and Sankranti days

SOURCE 1 *Sri Sathuluri Venkata Subhadracharyulu, Karnam, Jajulakunta.*
2 *Sri Joseph, Teacher, Jajulakunta*

46. Kaikaram — A Railway Station on the Vijayawada–Waltair section of the Southern Railway and 19 miles from Dwaraka Thirumala About a century ago Dharmarayana Apparao, the then Zamindar of Nuzvid had installed 1,001 Sivalingams and the Sivalingam of Ramalingeswaraswamy in this village is said to be one of them From that time onwards the village was called Kaikaram, as it was dedicated to that deity (in Telugu *kainkaryam* means dedication) Dwaraka Thirumala with its famous temple of Sri Venkateswaraswamy is at a distance of 19 miles from this village The famous Kolleru lake is at a distance of 6 miles from here. During the rainy season the villagers go on for duck and goose hunting Kaikaram is very famous for its hand sticks which is an important cottage industry in the village

The total population of the village is 6,244 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (528), Scheduled Tribes (50) and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Valli Subrahmanyaswamy, Sri Rama, Sri Ramalingeswara, Venugopalaswamy and village deity Kambalamma and some churches are the places of worship in the village

Sri Valli Subrahmanyaswamy Mahothsavam is celebrated for 5 days from *Margasira Suddha*

Shashti (November–December) The devotees offer fruits and flowers to the deity in fulfilment of their vows. After taking bath, they observe fasting. The festival is being celebrated for the past 24 years and is of local significance The Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed

A fair is held in connection with the festival for 5 days. Eatables, utensils, photos, pictures, toys *etc* , are sold at the fair

Sri Venugopalaswamy Theertham is celebrated for a day in *Magham* (January–February) It is being celebrated for the past 40 years and is of local significance The Hindu devotees, local and from the neighbouring villages take part in the festival *Pujari* is a Srivaishnava

Kambalamma Jatara is celebrated whenever epidemics break out in the village Cocoanuts and fruits are offered to the deity The devotees sacrifice goats, fowls and sheep in fulfilment of their vows Kapus patronize the festival The local people congregate *Pujari* is a Chakali

SOURCE 1 *Sri Ch Raghavendra Rao, Village Level Worker, Kaikaram*
2. *Sri A Appalaswamy, Teacher, Samithi Elementary School, Kaikaram*
3 *Sri Shaik Abdul Kareem, Executive officer, Kaikaram*

47. Pulla—A Railway Station on the Vijayawada–Waltair section of the Southern Railway

The total population of the village is 8,708 and it is made up of several sub-communities of caste Hindus, Scheduled Castes (823), and Scheduled Tribes (31) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Anjaneyaswamy, Rama, Siva and Vigneswaraswamy are the places of worship in the village

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) Sita Rama Kalyanam is celebrated during this period. The local Hindus congregate

Siva Kalyanam on Sivaratri and Sri Gopalaswamy Kalyanam are also celebrated in the village.

SOURCE *Sri T Mallikarjuna Rao, Executive Officer, Pulla*

48 Polasanipalle—Situated at a distance of 1½ miles from Bhimadole Railway Station and 13 miles from Eluru

The population of the village is 1,258 and it is made up of the following communities Caste Hindus—Brahmin, Kshatria, *etc* , Scheduled Castes (306)—Madiga, Mala, and Scheduled Tribes (2) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Lord Ramalingeswaraswamy, Sri Rama and village deity Ganganamma are the places of worship in the village

Sri Ramalingeswaraswamy festival is celebrated for a day each on Sankranti (January 14th), Vijaya Dasami (September–October) and on Kartika Purnima (October–November) days The deity is taken out in a procession on these occasions The devotees observe fasting and *jagarana* on the days of the festivals

The festival is confined to this village Local Hindus congregate *Pujari* and patron is a Brahmin of Kasyapasa *gotram*

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) *Bhajans* are arranged during this period *Panakam* is distributed

Goats, fowls, he-buffaloes and sheep are sacrificed to the deity, Ganganamma occasionally

SOURCE 1 *Sri Penumaka Ramulu, Headmaster, Special Elementary School, Polasanipalle.*
2 *Sri Kaveti Krishna Murthy, Teacher, Special Elementary School, Polasanipalle*

49 Kothagudem—A Railway Station on Vijayawada–Waltair section of Southern Railway and situated at a distance of 10 miles from Eluru

The population of the village is 1,952 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Turpu Kapu, Kamma,

Vadde, Kamsali, Kalali, Padmasale, Jangam, Chegidi, Kuruma, Chakali, Mangali, Uppari, Scheduled Castes (203)—Madiga, Mala, Scheduled Tribes (26)—Yerukula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The village deity Mahalakshmamma is worshipped in the village

Mahalakshmamma Jatara is celebrated for 7 days in *Magham* (January–February), once in 10 years Some devotees observe fasting during the festival period The festival is confined to this village only The local Hindus congregate *Prasadam* is distributed to all

SOURCE *Sri Ch Lakshmaiah, Teacher, Samithi Junior Basic School, Kothagudem*

50. Dendulur—Situated at a distance of ½ mile from the G N T road, and 2 miles from Dendulur Railway Station on Vijayawada–Waltair section of the Southern Railway Formerly, it was called Dwandalur, and was ruled by the Reddy Kings Some stone inscriptions and images belonging to the Vengi period were excavated in this village

The total population of the village is 6,933 and it is made up of the following communities Caste Hindus—Brahmin, Kapu, Yadava, Kamma, Chegidi, Golla, Koppu Velama, Chakali, Mangali, Uppari, *etc*, Scheduled Castes (716), Scheduled Tribes (56), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There are 4 temples of Sri Rama and 2 churches in the village

Sri Rama Navami is celebrated for 5 to 6 days from *Chaitra Suddha Tadiya* (March–April) Arrangements for this festival are made two days in advance Some devotees celebrate Sita Rama Kalyanam This festival is being celebrated from ancient times and is confined to this village The temple has some Inam lands *Pujaris* are Brahmins The local Hindus congregate *Prasadam* is distributed to all Dramas, *Harikathas bhajans* and musical concerts afford entertainment to the visitors There is free feeding on a small scale

SOURCE 1 *Sri M Sita Mohan Rao, S E O, Panchayat Samithi Block, Dendulur*
2 *Sri G Subba Rao, Executive Officer, Panchayat Samithi, Dendulur.*

51 Gundugolanu — Situated on the G N T road at a distance of 8 miles from Eluru and 1½ miles from Sitampet Railway Station on Vijayawada–Waltair section of the Southern Railway

The total population of the village is 6,242 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Velama, Koppu Velama, Sale, Kapu, *etc*, Scheduled Castes (308)—Adi Andhra, Scheduled Tribes (96), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and factory labour

The temples of Sri Rama, Siva, Venkateswaraswamy, Anjaneyaswamy, Vinayaka and of village deities Ganganamma and Pothuraju and churches are the places of worship in the village

Varala Panduga or Ammavari Sambaram is celebrated for 2 days from the first Sunday after *Bhadrapada Suddha Chavithi* (August–September) The picture of the deity Mahishasuramardhini is taken out in a procession and *aradhana* is performed On Monday, the devotees offer *naivedyam* to the deity at their houses Cocoanuts, fruits, and *kumkum* are offered to the deity The devotees sacrifice fowls and sheep in fulfilment of their vows They take oil bath and don new attire It is being celebrated for the past 20 years and is confined to the village The chief patrons are Kapus, Velamas, and Koppu Velamas The local Hindus congregate

A *mantapam* was constructed at the place were Satchithananda Saraswathi Yatheendra died and a Sivalingam was installed in it On Swamy's birthday *abhishekam* and *aradhana* are performed and also during Sivaratri to the Lingam. The Swamiji who was head of Sankara Pitam preached about Advaitham The disciples of Sankaracharya deliver lectures on Advaitham and on the life of Sachithananda Saraswathi

Nithya deepa, dhupa and *naivedyams* are performed in Siva, Venkateswara, Anjaneya and Sri Rama temples.

Sri Rama Navami is performed on *Chaitra Suddha Navami* (March–April) in Rama temple

SOURCE *Sri K Suri Sastri, Executive Officer, Gundugolanu*

52 **Agadallanka** — Situated at a distance of 10 miles from Bhimadole Railway Station of which 4 miles is by road and 6 miles by foot

The total population of the village is 3,108 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kamma, Vadde, *etc*, Scheduled Castes (312), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations

The temples of Sri Rama and Poleramma are the places of worship in the village Village deities Mahalakshmamma and Maddiravamma are also worshipped

Mahalakshmamma and Maddiravamma Sambaram is celebrated for 5 days once in a year Fruits, flowers and cocoanuts are offered and fowls are sacrificed to the deities in fulfilment of vows The festival is being celebrated for the past 15 years and is confined to the village The Hindu devotees of the village congregate It is mainly confined to the Vadde community *Pujari* is a Vadde of Kasi *gotram* with hereditary rights.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) *Prasadam* is distributed to all and there is free feeding on a small scale. *Nitya naivedyam* is offered to Sri Rama

SOURCE *Sri Ghantasala Balaramaiah, Panchayat President, Agadallanka*

53 **Paidichintapadu**—Situated at a distance of about 6 miles from Pallevada Railway Station on Gudivada–Bhimavaram Section, and 14 miles from Eluru

The population of the village is 893 and it is made up of the following communities Caste Hindus—Kshatria, Kapu, Vadde; Scheduled Castes (138)—Adi Andhra, Panchama; Scheduled Tribes (9), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and fishing

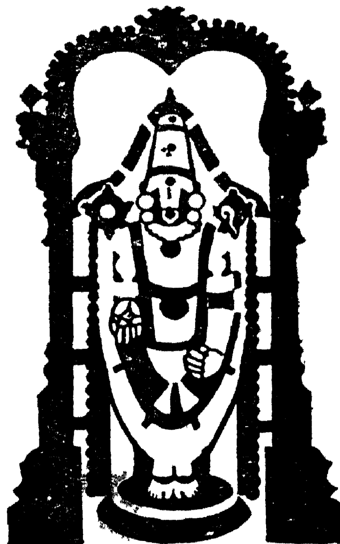
Sri Rama temple, village deities Ganganamma and Kunthidevi temples and a church are the places of worship in the village

Kunthidevi Panduga is celebrated for 5 days from *Asviyuja Suddha Dasami* (September–October) It is being celebrated from ancient times and is confined mostly to the Adi Andhra community

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March–April) It is of ancient origin and confined to the village The local Hindus congregate There is a free feeding on a small scale

Ganganamma Jatara is celebrated for a day during November. Cocoanuts, *panakam* and *chalimidi* are offered to the deity

SOURCE 1 *Sri Bantumilli Veeraswamy, Teacher, Paidichintapadu*
2 *Sri Pericherla Satyanarayana, Village Munsiff, Paidichintapadu*

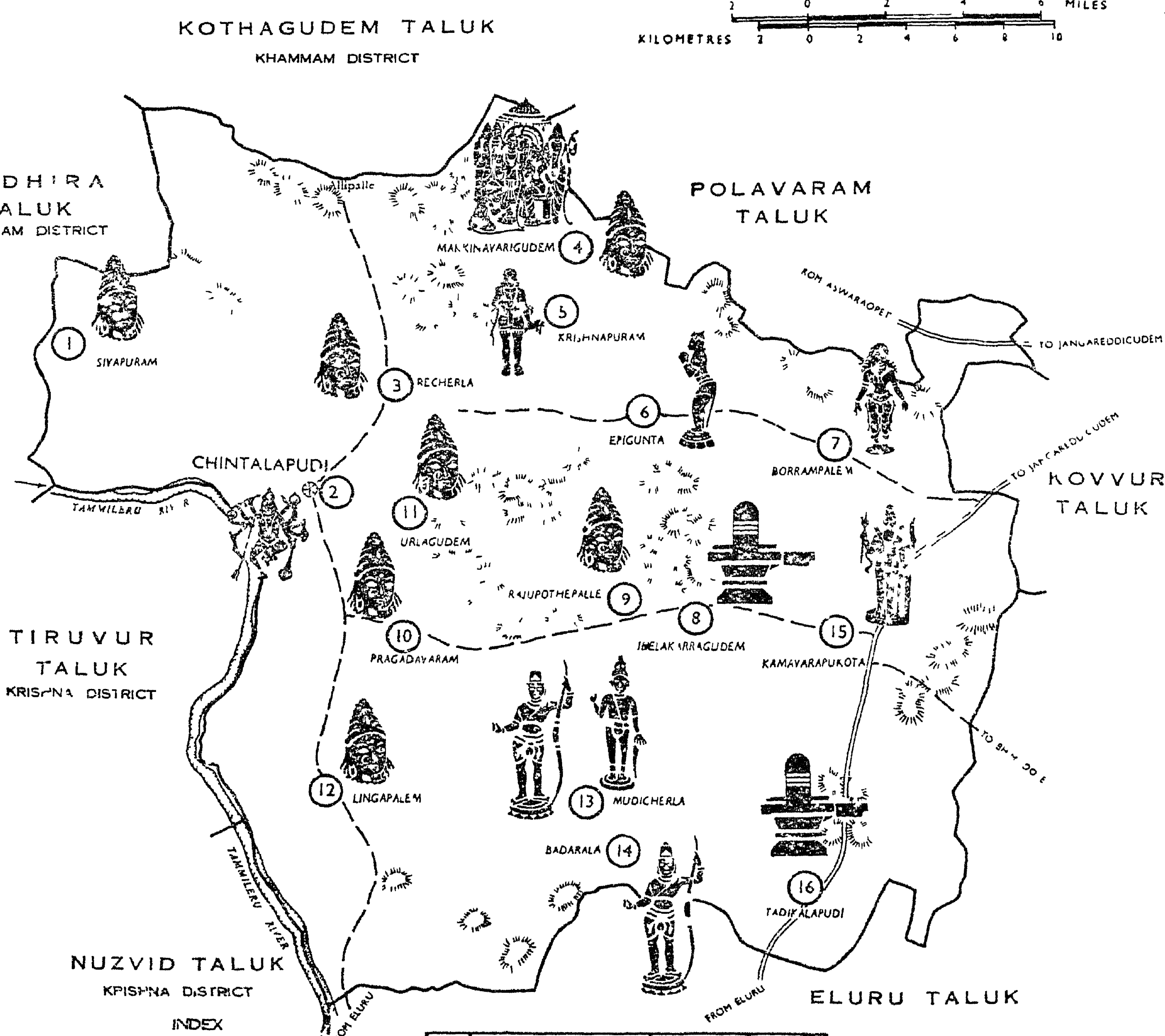


CHINTALAPUDI TALUK

FAIRS AND FESTIVALS

CHINTALAPUDI TALUK

WEST GODAVARI DISTRICT, A P



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	20(a) SIVAPURAM	ANKAMMA DEC JAN
2	23 CHINTALAPUDI	KALIKADEVI SEP OCT
3	24 RECHERLA	GANGANAMMA JULY AUG
4	27 MAKKINAVARIGUDEM	KANAKADURGAMMA MAR APR
		SI A AND RAMA MAR APR
5	29 KR HNAPURAM	SUKHARAMA APRIL
6	34 EPIGUNTA	ANJANEYASWAMY APR MAY
7	42 BORRAMPALEM	BA A GANGANAMMA PERIOD NOT SPECIFIED
8	53(a) JEELAKARRAGUDEM	DHARMALINGESWARASWAMY OCT NOV
9	55 RAJUPOTHEPALLE	GANGAMMA MAR APR
10	60 PRAGADAVARAM	ANKAMMA AUG SEP
11	64 URLAGUDEM	POLERAMMA JANUARY
12	76 LINGAPALEM	SARAMMA FEB MAR
13	86 MUDICHERLA	SRI RAMA MAR APR
		BEERAYYA APR MAY
14	87 BADARALA	SRI RAMA MAR APR
15	95 KAMAVARAPUKOTA	VEERABHADRASWAMY JAN FEB
16	98 TADIKALAPUDI	GANGESWARASWAMY JAN FEB

TALUK BOUNDARY
STATE HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO
RIVER
HILLS

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh Hyderabad

Section II

CHINTALAPUDI TALUK

Sivapuram, hamlet of **Endapalle** — Situated at a distance of about 38 miles from Eluru Railway Station.

The total population of the village is 3,018 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (613) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Ankamma festival is celebrated for 4 days in *Pushyam* (December–January) About 1,000 Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed

SOURCE *Statement of Fairs and Festivals furnished by the Collector, West Godavari.*

2 **Chintalapudi** — A taluk headquarters of the same name in West Godavari District It is situated at a distance of 30 miles from Eluru, the district headquarters, as also a Railway Station and is connected by bus

The total population of the village is 9,545 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu *etc* , Scheduled Castes (1,944); Scheduled Tribes (317)—Lambadi, Chenchu, Yenadi, Yerukula *etc* , Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, tanning, trade and other traditional occupations

Vishwanatha Asramam and Vegilingeswaralayam are the places of worship for the Hindus while there are a mosque and a church for Muslims and Christians respectively There is a stone idol of Anjaneyaswamy The village deities are Ganganamma, Maddiravamma and Venkamma and they are represented by small stones In Vishwanatha Asramam there is a stone image of Sri Kalikadevi.

The festival connected with the Viswanatha Asramam is celebrated for 10 days during Dasara from *Asviyuja Suddha Padyami* to *Dasami* (September–October). The festival is being celebrated for the past 10 years and is confined to the village. Festival arrangements are made 10 days in advance. People of all communities worship the deity *Prasadam* is distributed to the people of all castes and there is free feeding also Offerings are made in the form of cash and kind *e g* , cocoanuts, *etc*

Anjaneyaswamy festival is being celebrated every year for the past 50 years and is confined to the village only. The patrons are Brahmins. Fruits and flowers are offered to the deity.

For the village deities Gangamma, Maddiravamma and Venkamma animals are sacrificed at the fairs conducted in their names.

The devotees observe *jagarana* and fast during Sivaratri

SOURCE. 1 *Sri Mohammad Japhar Baig, Village Level Worker, Chintalapudi.*

2 *Sri Bhupathiraju Ramachandraraju, B A , Panchayat Executive Officer, Chintalapudi*

3. **Recherla** — Situated on the Eluru–Allapalle road at a distance of 3 miles from Chintalapudi, the taluk headquarters and 33 miles from Eluru Railway Station.

The total population of the village is 1,701 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sathani, Vaishnava, Kapu, Kamma, Velama, Yadava, Scheduled Castes (36)—Madiga, Mala, *etc* , Scheduled Tribes (211)—Lambadi and Yerukula The chief means of livelihood of the people are agriculture, agricultural labour and other caste occupations

The temples of the village are Ganganammagudi and Ramalayam There is a stone idol of Ganganamma in Ganganamma temple.

Ganganamma Tirunala is celebrated for 6 days from *Sravana Suddha Panchami* to *Dasami* (July - August) It is being celebrated for the past 150 years and is confined to the village only All communities take part in the festival. The priest belongs to Sathani Vaishnava caste and the post is not hereditary

In the temple of Sri Rama, Kalyanothsavam is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). *Prasadam* is distributed to all There is free feeding on that day.

SOURCE *Sri G Ramchandran, Villge Level Worker, Recherla*

4. **Makkinavarigudem** — Situated at a distance of 10 miles from Chintalapudi and 45 miles from Eluru Railway Station The village is named after the people belonging to Makkina surname who are supposed to be the first settlers of this village

The total population of the village is 1,793 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Telaga, Kapu, Kamma, Yadava, Kalali, Uppara, Chakali, Kummari, Scheduled Castes (202)–Madiga, Mala, etc , Scheduled Tribes (107), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions

There are three temples dedicated to Sri Rama, Anjaneya and Kanakadurgamma and all the deities are stone idols

Sri Kanakadurgamma Tirunala is celebrated for 5 days in *Chaitram* (March–April) Cocoanuts, bananas are offered to the deity Goats and fowls are also sacrificed by a few devotees It is being celebrated for the past 8 years and is confined to the village. All communities take part in the festival The priest belongs to Viswabrahmin caste

Another festival of the village is Sri Sita Rama Kalyanothsavam It is said that Sri Rama and Sita lived here during their exile Yadavas in that place every day used to churn buttermilk much betimes Unable to bear the noise caused thereby, Sri Rama and Sita left for another place Even now at a distance of 3 miles from the village a kitchen and a mortar located in a small stone castle can be seen The festival is celebrated for 5 days from *Chaitra Suddha Navami* (March - April) It is being celebrated for the past 30 years and is confined to the village. Arrangements are made 10 days in advance Pandals are erected On the first day the deity is taken in a procession to the accompaniment of music and in the night *bhajans* and *Harikathas* are conducted Cocoanuts and bananas are offered to the deities *Mangala sutram* (sacred marriage badge) and other minor jewels are offered in fulfilment of vows All communities take part in the festival The *pujari* is a Brahmin with hereditary rights

Though there is no prohibition for the Scheduled Caste people to enter the Anjaneyaswamy temple, Mala and Madiga caste people do not generally go to the temple

SOURCE 1 *Sri Narayana Murthy, Teacher, Makkinavarigudem*
2 *Sri Vinukonda Putraparaju, Teacher, Makkinavarigudem*

5. Krishnapuram—Situated at a distance of 8 miles from Chintalapudi and 32 miles from Bhimadole

The total population of the village is 242 and it is made up of Upparas and Lambadis, the strength of this Scheduled Tribe (Lambadis) being 231 The chief means of livelihood of the people are agricultural labour and earth work

The only temple in the village is that of Muthyalamma Her image is of stone

The only festival of the place is that of Sukharama celebrated during the first or second week of April There is neither a temple of Sukharama nor an image The Lambadis prepare earthen images for the occasion and take it round the village and the neighbouring villages in a procession to the accompaniment of the beating of drums The main function is the Lambadi dance and the main purpose is to collect some alms by the participants, namely the Lambadis who are generally poor and who avail themselves of this annual function for adding to their petty income Fowls and cocoanuts are offered to the deity

SOURCE. *Sri K Samba Murthy, Village Level Worker, Krishnapuram*

6 **Epigunta**—Situated at a distance of 10 miles from Chintalapudi and 33 miles from Bhimadole

The total population of the village is 911 and it is made up of the following communities Caste Hindus—Kshatria, Kapu, Kamma, Chakali, Scheduled Castes (124)—Madiga, Mala, etc, Scheduled Tribes (228) —Koya, etc, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There are the temples of Sri Anjaneyaswamy and Sri Rama The image of Anjaneyaswamy is of stone in human form

Sri Anjaneyaswamy festival is celebrated for 2 days on *Vaisakha Suddha Ekadasi* and *Dwadasi* (April–May) It is being celebrated for the past 20 years and is confined to the neighbouring villages as well. Some 2,000 devotees, local and from the neighbouring villages congregate All communities take part in the festival There is no *pujari* and the patrons are Kshatrias Cocoanuts and bananas are offered to the deity

A fair is held in connection with the festival for 2 days It is held for the past 20 years About 2,000 persons local and from the neighbouring villages congregate Lanterns, torchlights, mirrors and combs are brought and sold Pandals are put up *Bhajans* and *Harikathas* afford entertainment to the visitors

SOURCE *Sri K Samba Murthy, Village Level Worker, Epigunta*

7 **Borrampalem** — Situated at a distance of 16 miles from Chintalapudi

The total population of the village is 3,395 and it is made up of the following communities Castes Hindus – Brahmin, Vaisya, Velama, Kapu, Chakali, Mangali, Kummari, Kamsali, Gowda, Nagarala, Kalinga, etc etc , Scheduled Castes (1,368)–Adi Andhra, Arundhatiya etc , Dudekula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional caste occupations

The village deities Ganganamma, Poleramma, Gonthenamma are represented in an awe-inspiring animal form by a four feet high stone image installed in a temple under a tree in the heart of the village There is a big temple of Sri Rama with a *ratham* (car) There is another temple dedicated to Bata Ganganamma at a distance of 2 miles from this village by the side of *bata* (track)

The story about Bata Ganganamma goes to say that the place where the temple of Bata Ganganamma is situated was in the past a shrub jungle The travellers used to take rest under a tree One day Ammavaru appeared in the dream of an aged farmer who was sleeping under that tree and asked him to deify a stone in Her name under that tree, as she would reside there The aged farmer suddenly woke up, brought a stone and kept it under the tree and performed puja with flowers He went to the village and told this miracle to the villagers. So every one who had to pass that way *(bata)* used to keep a stone and perform puja with flowers But of late the villagers have stopped placing stones A small heap of stones is formed there and it is decorated with vermilion, turmeric powder and flowers Five years ago the Karnam of Ravipadu who is the holder of lands round about the place built a temple and a $4\frac{1}{2}'$ high brass image was installed in the temple in fulfilment of his vow The Karnam is prepared to offer a gold *Mangala sutram* (marriage badge) to the deity but he was afraid that it might be stolen

Bata Ganganamma festival is celebrated once in a year for 4 or 5 days according to the convenience of the villagers soon after the harvest is over Fowls, goats, sheep and pigs are sacrificed to the deity Cocoanuts are offered It is being celebrated from ancient times and is confined to some of the neighbouring villages The Hindu devotees local and from the neighbouring villages numbering about 5,000 congregate The *pujari* appointed by the Karnam of Ravipadu is conducting the worship *Prasadam* is distributed to all

A fair is held in connection with the festival for 5 days near the temple It is being held from time immemorial About 5,000 perons local and from the neighbouring villages congregate Sweetmeats, utensils, lanterns, pictures, photos, books, millcloth, and toys are brought and sold

Pandals are put up Dramas, *Harikathas*, magic, whirling wheels and lotteries afford entertainment to the visitors

SOURCE *Sri Arigala Atchyuta Rao, Headmaster, Borrampalem*

8 Jeelakarragudem, hamlet of **Guntupalle**–Picturesquely situated amidst hills of scenic grandeur at a distance of 4 miles from Kamavarapukota, which can be reached by buses plying on the routes, *viz* , Jangareddigudem – Khammam – Polavaram and Tadepalligudem–Chintalapudi

The history of Jeelakarragudem dates back to 300 B C when Buddhist *aramams* were constructed and the place went by the name Jainuvarigudem It subsequently came to be known as Jeelakarragudem

The total population of the village is 2,280 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Yadava, Kamma, Chakali, Gowda, Kummari, Kammara, Padmasale, etc., Scheduled Castes (325)—Arundhatiya, Mala, etc , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions

It is a well known fact to people of historical interest that some time back two Buddhist Stupas of 10′ height and 30′ circumfernce were excavated on a hill near the village It is believed that Pandavas lived here during their exile and worshipped Dharmalingeswaraswamy, deified in one of the above Stupas. It is asserted that Dharmaraju is a generic name of Buddha and hence this Stupa is known as Dharmaraja Stupam after him Afterwards during the revival of Vaidika religion also, this Stupam was called Dharmaligeswaraswamy Some years back when the excavations were done the Archaeological Department examined and found that they were Buddhist Stupas and made arrangements for their safety Again during recent excavations they found 12 Stupas of 4′ height and 30′ circumference, and a marble Stupa of 10′ height and 30′ circumference, besides a few other articles. It is said by the Archaeological Department that a marble Stupa of this type is found in Srikakulam District only Along with the marble Stupa about 2′ high, 6 marble idols of Buddha were also found The foot prints of a child are found on a brick and it is said that they are the *sapthapadimudras* of Buddha Thousands of people visit those Stupas

The local people have strong faith that the Dharmaraja Stupam is a Sivalingam and call it as Dharmalingeswaraswamy A festival known as Jeelakarragattu Tirunala is held on all the four or five Mondays in *Karthikam* (October–November) *Abhisekhams* are conducted Fruits and flowers are offered Vows are fulfilled The festival is of ancient origin and thousands of Hindus from far and near visit the place in great veneration Lingamaraju, a Kshatria is the present patron A Brahmin priest worships the idol and *prasadam* is distributed to all

Free feeding is arranged by one Sri Subbaraju of the place *Bhajans* and dramas afford entertainment to the visitors

A few shops selling sweetmeats, toys, bangles, lanterns, torchlights, mirrors, combs and other fancy goods are opened during the period of the festival

SOURCE
1 *Sri Cherukuri Venkata Narasimha Raju Village Level Worker, Jeelakarragudem*
2 *Statement of Fairs and Festivals furnished by the Collector, West Godavari*
3 *Article in* Andra Prabha Weekly, *dated 11-9-63*

9. Rajupothepalle—Situated at a distance of one mile from the 9th milestone on Velagalapalle–Kamavarapukota road and one mile from Chintalapudi

The total population of the village is 835 and it is made up of the following communities Caste Hindus— Kamma, Yadava and Rajaka, and Scheduled Castes (397)–Arundhatiya, etc The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is a temple of Sri Rama in the village. The image of Gangamma is of stone in female form

Gangamma Jatara is celebrated in *Chaitram* (March-April). Fowls, goats and sheep are sacrificed to the deity It is being celebrated from times immemorial and is confined to the village All communities in the village take part in the festival.

SOURCE *Sri Cherukuri Venkata Narasimha Raju, Village Level Worker, Jeelakarragudem*

10 **Pragadavaram**—Situated at a distance of 26 miles from Eluru Railway Station The bus route from Tadepalligudem to Chintalapudi passes through this village This village is supposed to have been there even at the time of Buddha At a distance of 3 miles from this village there are Buddhist *theerthas* and caves

The total population of the village is 6,159 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Reddi, Kamma, Velama, Yadava, Chakali, Mangli, Ediga, etc , etc , Scheduled Castes (976)—Madiga, Mala, etc , Scheduled Tribes (65), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There are the temples of Ankamma and Seetha Ramanjaneya The image of Ankamma is of stone in female form and the deity is supposed to be the incarnation of Parvati There is a tank around the temple

Ankamma festival is celebrated for a week from *Bhadrapada Suddha Chavithi* to *Dasami* (August-September) Offerings of flowers, fruits etc , are made to the deity, but there is no animal sacrifice *Prabhalabandlu* go round the temple to the accompaniment of music It is being celebrated from ancient times and is confined to the neighbouring villages The local Hindus and from the neighbouring villages congregate All Hindus take part in the festival *Pujari* is a potter by caste Turmeric powder and vermilion are distributed to all There is free feeding during the festival

A fair is held in connection with this festival for 5 days near the temple The villagers local and from the neighbouring villages congregate Utensils, lanterns, torchlights, mirrors and combs, Ayurvedic medicines, pictures, photos and earthen toys are brought and sold There is a choultry

Dramas, gambling and cinemas afford entertainment to the visitors

SOURCE *Sri A V S S Ramachandra Rao, B Sc ,B Ed , Headmaster, Z P Middle School, Pragadavaram*

11. Urlagudem—Situated at a distance of one mile from Chintalapudi and 31 miles from Eluru Railway Station

The total population of the village is 377 and it is made up of the following communities. Caste Hindus–Yadava etc , Scheduled Castes (72)–Mala etc , Scheduled Tribes (7), and Christians The chief means of livelihood of the people are agriculture labour and sheep and goat rearing

The village deity Poleramma is represented by a stone There is a church for Christians

Poleramma Jatara is celebrated for 2 days on 14th and 15th January during Sankranti It is being celebrated for the past 40 years and is confined to the Hindus of the village

SOURCE *Sri Mohammad Jaffer Baig, Village Level Worker, Chintalapudi*

12. Lingapalem—Situated at the 20th milestone on the Eluru–Chintalapudi bus route The nearest Railway Station is Eluru

The total population of the village is 1,312 and it is made up of following communities Caste Hindus–Brahmin, Reddy, Kamsali, Telaga, Kamma, Velama, Yadava, Chakali, Mangali, Jangam, *etc* , Scheduled Castes (2), Scheduled Tribes (50)—Yerukula, *etc* , and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Saramma with a stone idol and a church are the places of worship in the village

A legend connected with Saramma is popular It goes thus One day Saramma's husband climbed a palmyra tree to get toddy and unfortunately fell down and died Saramma performed *sathi* (burnt herself) with her husband on *Phalguna Suddha Chaviti* So in memory of Saramma the villagers celebrate a festival It is believed that all the desires will be fulfilled if they propitiate her

Saramma Teertham is celebrated for 6 days from *Phalguna Suddha Triodasi* to *Bahula Tadiya* (February-March) in commemoration of Saramma

Cocoanuts and bananas are offered to the deity Goats, fowls, and sheep are sacrificed in fulfilment of vows It is being celebrated for quite a long time and is confined to the neighbouring villages Festival arrangements are made 10 days in advance All communities take part in the festival There is no specific *pujari*

A fair is held for 5 days A few shops selling sweets, utensils, lanterns, torchlights and wooden and earthen toys are opened.

Dramas and *Harikathas* afford entertainment to the visitors

SOURCE *Sri S B Sundaram, Headmaster, Panchayat Samithi Elementary School, Lingapalem*

13 Mudicherla—Situated at a distance of 4 miles from Bhogolu, 21 miles from Chintalapudi and 25 miles from Powerpet Railway Station

The total population of the village is 1,076 and it is made up of the following communities Caste Hundus–Vaisya, Kamma, Reddy, Kuruma, (Kuruva), Gowda, Telukala, Uppari, Yadava, Devanga, Chakali, Kummari, Mangali, *etc* , Scheduled Castes (357)—Madiga, Mala, Mala Dasu, *etc* , Scheduled Tribes (12), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

There are four temples of Sri Rama and a temple of Beerayya The image of Beerayya is of stone in humam form There is also a church

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April) It is being celebrated from ancient times and is confined to the village People of different Hindu castes take part in the festival *Prasadam* is distributed to all.

Beerayya Aradhana is celebrated in *Vaisakham* (April–May) on a day convenient to the Kuruvas, who are the chief partons and participants in the festival

He-buffaloes, goats, sheep and fowls are sacrificed to the deities Ganganamma, Pothuraju, Mahalakshmamma,Maddiravamma andMaremmawhen their Jataras are conducted during the difficult times of the villagers, say, when epidemics break out, *etc* Then priests belonging to Chakali, Kummari and Madiga castes officiate over the ceremonies

There are one drama troupe and a *bhajana* troupe in this village

SOURCE *Sri G Ramalingacharyulu, Village Level Worker, Mudicherla*

14 Badarala—Situated at a distance of 15 miles from Eluru Railway Station and 24 miles from Chintalapudi

The total population of the village is 340 and it is made up of the following communities Caste Hindus—Viswabrahmin, Gowda, Kamma, Chakali and Mangali The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions

There is a temple of Sri Rama with His image in human form

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) It is being celebrated from ancient times and is confined to the village The devotees of the village congregate Only Hindus take part in the festival There is no *pujari* and the patrons are Kammas. Free feeding is arranged

Animals are sacrificed to the deities Ganganamma, Ankamma, Pothuraju, Maddiravamma and Maremma

There is a *bhajana* troupe in this village

SOURCE *Sri G Ramalingacharyulu, Village Level Worker, Rangapuram*

15. Kamavarapukota—Situated at a distance of 17 miles from Bhimadole Railway Station, 20 miles from Chintalapudi on Chintalapudi–Tadepalligudem road and 20 miles from Eluru. This village was ruled by Reddy Kings and there are remnants of a fort even now, enclosing an area of one hundred acres

The total population of the village is 7,256 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Kamma, Meri, Muthracha, Chakali, Mangali, *etc*, Scheduled Castes (1,551)—Madiga, Mala, *etc*, Scheduled Tribes (51), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other hereditary occupations

There are the temples of Sri Veerabhadraswamy and Sita Ramaswamy, besides a church There is a stone image of Veerabhadraswamy flanked by his spouse, Bhadrakali

Sri Veerabhadraswamy festival is celebrated for 2 days on *Magha Suddha Purnima* and *Bahula Padyami* (January–February) On the first day there is *kalyanothsavam* and on the second day *rathothsavam Abhisekhams* are performed Cocoanuts are offered to the deity It is being celebrated from ancient times and is confined to the village About 2,000 devotees of the village and from the neighbouring village congregate All Hindu castes take part in the festival The temple is under the administration of the Endowments Board and the present trustee is Sri Kondurri Anjaneyulu *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with the festival for 3 days near the temple in an area of 10 acres of land It is being held from ancient times About 2,000 persons, local and from the neighbouring villages, congregate Sweets, torchlights, lanterns, pictures and photos are brought and sold

Dramas, *Harikathas*, whirling-wheels, magic, lottery, gambling and *bhajans* afford entertainment to the visitors

On the borders of this village there is a hill called Valisugreevagattu There are big stone images of Vali and Sugreeva and a stone image of Hanuman There is a cave on the top of the hill and there are inscriptions on a stone

There is a *bhajan* troupe in this village

SOURCE 1 *Sri Nallagopu Radhakrishna Murthy, Grama Sevak, Kamava apukota*

2 *Sri G V Bhadrayya, Headmaster, Zilla Parishad Middle School, Kamavarapukota*

16 Tadikalapudi—Situated at a distance of about 9 miles from Kamavarapukota, 13 miles from Eluru Railway Station and 30 miles from Chintalapudi

The total population of the village is 6,064 and it is made up of the following communities Caste Hindus–Brahmin, Viswabrahmin, Vaisya, Kamma, Kapu, Gajulasetti, Kalali, Sale, Yadava, Kammara, Kummari, Chakali, Mangali, Scheduled Castes (1,455)—Adi Andhra, Madiga, Mala, *etc*, Scheduled Tribes (16), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other hereditary professions

There are the temples of Sri Gangeswaraswamy and Gangamma besides 2 temples of Sri Rama and a church In Gangeswaraswamy temple there is a Sivalingam and in the Sri Rama temple the images of Sri Rama, Sita and Lakshmana are installed

The legend about Gangeswaraswamy has it that it is a *swayambu* one Once the Lord appeared to some person in a dream and told him to build a temple for Him and if he would not fulfil His desire, He would grow in height Then the villagers fixed a nail on the head to stop the growth of the Lingam and built a temple around the Lingam From that time the Sivalingam did not grow

Sri Gangeswaraswamy festival is celebrated for 4 days from *Magha Suddha Ekadasi* to *Chaturdasi* (January–February) Cocoanuts, bananas, flowers and *neivedyam* are offered to the deity It is being celebrated for the past 100 years and is confined to the village The Hindu devotees of the village congregate The *pujari* is a Brahmin with hereditary rights *Prasadam* is distributed to all. Poor feeding is arranged *Prarthanas*, *bhajans* and *Harikathas* are performed during the festival

Sri Rama Navami is celebrated every year for one day on *Chaitra Suddha Navami* (March–April)

Ganganamma Jatara is celebrated every year for a week according to the convenience of the villagers. Goats, sheep and fowls are sacrificed to Ganganamma and the *pujaris* are Chakalis with hereditary rights

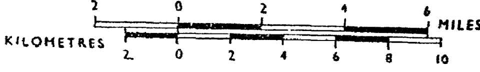
There is a drama troupe in this village.

SOURCE: 1 *Sri Dola Adivi Nayudu, Teacher, Tadikalapudi.*
2. *Sri A. Krishnaswamy, Village Level Worker, Tadikalapudi*



POLAVARAM TALUK

FAIRS AND FESTIVALS
POLAVARAM TALUK
WEST GODAVARI DISTRICT, A. P



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S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	29 TADUVOI	SIVA JAN FEB
2	35 GANAPAVARAM	DEVI KANAKADURGA FEB MAR
3	57 KONDRUKOTA	SRI RAMA MAR APR
4	61 POLAVARAM	KADEMMA APR MAY
5	103 JANGAREDDIGUDEM	SRI RAMA MAR APR
6	104 BAYYANAGUDEM	SUBRAHMANYASWAMY NOV DEC
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8	124(a) PATTISAM	VEERABHADRASWAMY JAN FEB
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Section III

POLAVARAM TALUK

Taduvoi—Situated on the Dummagudem-Jangareddigudem State Highway road at a distance of 5 miles from Jangareddigudem and about 37 miles from Polavaram

The total population of the village is 2,974 and it is made up of several sub-communities of Caste Hindus and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Lord Siva with a stone Sivalingam is the place of worship in the village

> "The Pattisam and Taduvayi temples are well known in the surrounding country"1

Siva Kalyanam is celebrated for 3 days from *Magha Bahula Triodasi* (January—February) It has got a wide religious significance About Rs 775 are invested for the festival About 10,000 Hindu devotees, local and from distant places congregate

A fair is held in connection with this festival and brassware, toys, *etc*, are sold Pandals are erected besides making protected water supply and arranging medical aid There is a traveller's bungalow

SOURCE 1 *Statement of Fairs and Festivals furnished by the District Health Officer, West Godavari*
2 *Statement of Fairs and Festivals furnished by the Superintendent of Police, West Godavari*

2 **Ganapavaram**—Situated at a distance of about 5 miles from Jangareddigudem

The total population of the village is 1,588 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (129), Scheduled Tribes (951) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Devi Kanakadurga temple with her image is the place of worship in the village It is said to have been built in the 13th century during the regime of Reddy Kings Subsequently it went into ruins and in 1945 it was reconstructed by the villagers From 1945, Sri Budaraju Ramakrishna Raju with the co-operation of the villagers has been celebrating the festival of Goddess Kanakadurga

Devi Kanakadurga festival is celebrated for 6 days from *Phalguna Suddha Purnima* (February—March) It is of local significance About 8,000 Hindus of all castes including Koyas, local and from nearby villages, congregate

A fair is held in this connection Brassware, toys, *etc*, are brought and sold Pandals are erected for the visitors

SOURCE *Statement of Fairs and Festivals furnished by the Superintendent of Police, West Godavari*

3 **Konadrukota**—Situated at a distance of 9 miles from Polavaram by road and 30 miles from Kovvur Railway Station Formerly, this village was ruled by Kodiba kings and they built forts Named as Kodiba after them it gradually came to be known as Kondrukota

The total population of the village is 1,677 and it is made up of the following communities Caste Hindus—Kapu, *etc*, Scheduled ,Castes (50) and Scheduled Tribes (1,222)—Koya, *etc.* The chief means of livelihood of the people are agriculture and agricultural labour

The gold coloured metal images of Sri Rama, Lakshmana and Sita and the icons of the village deities Pothuraju and Durgalamma are worshipped in the village None of the deities is housed in a temple.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March—April). *Kalyanam* is performed Offerings are made in fulfilment of

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1 Madras District Gazetteers—*Godavari*, Vol I (Madras 1907) p 278

vows It is being celebrated for the past 20 years and is of local significance. Village Officers patronise the festival Local people congregate irrespective of caste or creed *Pujari* is a Brahmin

Every year pujas are performed to the village deities, Pothuraju and Durgalamma

SOURCE *Sri M Lingappa, Teacher, Kondrukota*

4 **Polavaram**—Taluk headquarters situated on the right bank of Godavari river at a distance of 24 miles from Kovvur Railway Station on Vijayawada—Waltair section of the Southern Railway There is bus service as well as launch service from Kovvur

> "It was formerly the chief place in the important zamindari of the same name, which formerly embraced the whole of this division and much of Yernagudem and Rajahmundry taluks but now comprises only twelve villages paying a peshkash of Rs 6,713
>
> This estate was long under the independent rule of an ancient Hindu family, who derived their authority from the Gajapati Kings of Orissa, and are said to have been descended from that line Little is known of the estate previous to the British occupation of the country, but the names of three of its zamindars Venkatapati, Jagannatha and Venkataramana, have been preserved It was then divided into three estates of Polavaram, Gutala and Kottapalli, and subordinate to it was the small hill zamindari of Nagavaram " 1

The village is also called Reddi Polavaram probably because Reddi Kings ruled the area for some time

The total population of the village is 8,943 and it is made up of several sub-communities of Caste Hindus—Scheduled Castes (957), Scheduled Tribes (227), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade, services and other traditional occupations

There are two temples of Sri Rama, a small temple of the village deity Kademma, a mosque and a church in the village

Kademma festival is celebrated for a period of one month from *Chaitra Suddha Purnima* (March–April) to *Vaisakha Suddha Purnima* (April—May) However, it is mainly observed on the last day i e , *Vaisakha Suddha Purnima* Fruits, cocoanuts, raw rice, *etc* , are offered to the deity Fowls are sacrificed before the deity usually on the last day The festival is being celebrated for over a century Hindus, local and from the neighbouring villages, congregate The *pujari* is a woman of Kapu caste and of Pydipala clan *Prasadam* and *kumkum* are distributed to all

A fair is held in connection with the festival for one day near the temple on an acre of land dedicated to the deity It is held on the afternoon of the last day of the celebration Some taxes are collected from the tradesmen Eatables, toys, clothes, vegetables, pots, lanterns, torchlights, mirrors, combs, *etc* , are sold About 2,000 people, including those from the neighbouring villages, visit the fair

It is said that this century-old festival is now mainly celebrated by the labour classes and that it is gradually losing its importance

SOURCE *Sri K Subbarau, Deputy Inspector of Schools, Polavaram*

5 **Jangareddigudem**—Situated at a distance of 30 miles from Polavaram and 32 miles from Eluru Railway Station This village got the name Jangareddigudem after a person by name Jangareddy

The total population of the village is 7,571 and it is made up of the following communities Caste Hindus—Brahmin, Kamma, Vaisya, Kshtria, Kapu, Reddy, Teleelu, Turpu Kapu, etc , Scheduled Castes (847)—Madiga, Mala, Scheduled Tribes (73)—Koyas, etc , Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Sri Rama with the images of His, Sita and Lakshmana and of Siva and Ganganamma are the places of worship in the village There is also the village deity Jolugulamma

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April) Festival arrangements are made 10 days in advance Cocoanuts, fruits and flowers are offered to the deity in fulfilment of vows It is being celebrated for the past 65 years and is of

1 Madras District Gazetteers— *Godavari*, Vol. I (Madras 1907) P 280

local significance Vaisyas patronise the festival The local Hindus congregate irrespective of caste or creed *Prasadam* is distributed to all Cocoanuts, bananas and fruits are offered to the deity

SOURCE *Sri K S Kings Burg, Village Level Worker, Jangareddigudem*

6 **Bayyanagudem**—Situated at a distance of 27 miles from Polavaram and 34 miles from Nidadavole Railway Station

The total population of the village is 4,233 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Kshatria, Telaga, Gowda, Kamsali, Mangali, Chakali, Uppara, *etc* , Scheduled Castes(741), Scheduled Tribes (9), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Sri Subrahmanyeswaraswamy temple with the image in the form of a serpent and the temples of Vighneswara and Sri Rama are the places of worship in the village

Sri Subrahmanyeswaraswamy Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November–December) Festival arrangements are made nearly 20 days in advance Flowers and fruits are offered to the deity Devotees take bath in tanks and observe fasting during the festival The festival is being celebrated for the past 15 years and is of local significance Telagas patronise the festival About 3,000 devotees, local and from neighbouring villages, congregate irrespective of caste or creed *Pujari* is Sri Kalakuri Viswanatham, a Brahmin of Kowsikasa *gotram*, with hereditary rights

A fair is held in connection with the festival for 5 days near the temple Besides presents to the deity, rents and taxes are collected from the tradesmen Sweetmeats, cocoanuts, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, clothes and boxes, *etc* , are brought and sold

There is a choultry and pandals are erected Dramas, *bhajans, Harikathas* and *burrakathas* afford entertainment to visitors

SOURCE *Sri G Asirvadam, Village Level Worker, Bayyanagudem*

7 **Parimpudi**—Situated at a distance of 22 miles from Polavarm and equidistant (about 32 miles away) from Kovvur, Tadepalligudem and Nidadavole Railway Stations It was formerly a big forest area where the members of Bandivani family built a temple for Madana Venugopalaswamy besides endowing the temple with 60 acres of land in the name of the swamy A big well was constructed by them Till the beginning of present century, it was the only well supplying water for men and cattle Koyyalagudem is the hamlet of this village

The total population of the village is 7,165 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Kamma, Chakali, Mangali, Turpu Kapu Bukka Kapu, *etc* , Scheduled Castes (1,386) – Madiga, Mala, *etc* , Scheduled Tribes (147) – Yerkula, Muslims and Christians The chief means of livelihood of the people are agriculture agricultural labour, trade and and other traditional occupations

The temples of Sri Madana Venugopalaswamy and of Lord Sri Rama, the image of village deity Chintalamma in the form of *garigalu* with no temple, a Ramamandiram and a church are the places of worship in the village

Sri Madana Venugopalaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April–May) It is being celebrated for the past 2 years and is confined to the village The local devotees of the village congregate without any distinction of caste or creed Chintalamma Kolupu is celebrated for the 3 days when smallpox breaks out in the village *Naivedyam* and sweets are offered to the deity during the festival On the last day, goats, fowls and he-buffaloes are sacrificed A pig is buried upto the head in the ground and all the cattle are made to walk over the head of the pig which is considered good for the devotees *Bandaru* (saffron) that is used for the worship of the deities is distributed to all Some subscriptions

are collected to meet the expenditure There are three choultries in the town

SOURCE 1 *Sri Ch V A S Satayanarayana Murty, Teacher, Koyyalagudem*

2 *Sri J Krishna Rao, Village Level Worker, Koyyalagudem*

8 Pattisam or Pattaschala Kshetram—is one of the ancient and sacred places of Southern India The sanctity of this place is claimed both by the Saivaites as well as by the Vaishnavaites as both the Saivaite and Vaishnavaite shrines are situated here According to *Skandapurana*, due to the manifestation of Lord Siva and Lord Vishnu, it is known as *Kailasam* (abode of Siva) and *Vaikuntham* (abode of Vishnu) on earth This famous Pattasachala Kshetram is picturesquely situated on Devakutaparvatham overlooking the Papi hills, in the heart of the River Gowthami a tributarv of the Godavari It is at a distance of about 2 miles from Polavaram and about 16 miles from Kovvur Railway Station

Pattasachala Kshetram is rich in legend and religious tradition The hill on which the shrine lies is variously called as Devakutadri, Devakutaparvatham, Devakutasikharam, Neeladri or Neelachalam, Veerabhadrasikhari and Pattasadri and the origin for the names is described in the following legends

According to one legend, Devakutudu (King of Devakutaparvatham), son of Karaveera went to Kailasa (Himalayas) to attend a conference of mountains, but, not being shown proper consideration by Kailasudu (King of Kailasapar vatham) left the others, went and did great penance, and by so pleasing Lord Siva obtained a boon from Him that He would dwell in his body (i e , on the hill) Hence the hill goes by the name Devakutadri, Devakutaparvatham or Devakutasikharam It is also called Neeladri or Neela chalam because Neeludu or Neela lived and did penance here and attained salvation It goes by the name Veerabhadrasikhari after Lord Veerabhadraswamy or Veerabhadreswaraswamy, the presiding deity in the Saivaite shrine

It goes by the name of Pattasadri and the village by the name Pattisam after the well-known story of Dakshayaga Sathidevi, daughter of Daksha, was the wife of Lord Siva When Daksha was performing the *yaga*, he did not invite his daughter, Sathidevi and son-in-law, Siva Out of filial love, giving a deaf ear to the advice of Siva, Sathidevi attended the *yaga* uninvited Her father kept silent without noticing her presence Insulted by this discourteous act of her father, she immolated herself in the sacrificial fire Knowing this act by His insight and becoming infuriated Lord Siva took the incarnation of Veerabhadreswara—according to another version, Veerabhadra is the *manasa-putra* of Siva—split Dakshayaga and beheaded Daksha with sword- weapon Pattasa After beheading him, Pattasa fell on the hill and so it went by the name Pattasadri Pleased with the prayer of the wife of Daksha, he restored him to life but only with the head of a sheep In fulfilment with a boon given to her previously, Siva manifested Himself as Veerabhadra on the hill As there was no water, He forcefully pierced His trident on the ground from where Bhadrakali sprang up along with water When Veerabhadra pursued the *Mukkoti Devatas* (3 crores of *Devatas*) from the pandal of Dakshayaga they fled and took shelter in the temple of Bhavanarayana, an incarnation of Maha Vishnu and prayed for protection The Lord who was an incarnation of Sri Maha Vishnu sent *Sudarsanam* (disc) against Veerabhadra who coolly swallowed it Everyone prayed to pacify Veerabhadra Maha Vishnu performed *sahasra kamala* puja to Veerabhadra's feet, after *abhishekam* with thousands of potfuls of water, and offered thousand lotus flowers Vishnu found the flowers short by one and He made good the shortage by offering His right eye in place of the lost flower Siva was pleased and restored *Sudarsanam* to Him Agasthya Mahamuni further prayed to Veerabhadra to appease His wrath and settled down there Veerabhadra settled down there in the shape of a Lingam and Agasthya embraced the Lingam in great ecstacy The marks of the arms seen on the Lingam are attributed to this event According to another legend Veerabhadra washed His sword here after beheading Daksha

The total population of Pattisam village is 3,364 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Turpu Kapu, Jangam, Sale,Chakali, Mangali, Scheduled Castes (443) and Scheduled Tribes (7) The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations



Plate II A view of Veerabhadreswaraswamy and Bhavanarayanaswamy temples

—*Courtesy Assistant Commissioner, H R &C E.(Admn) Dept , Eluru*

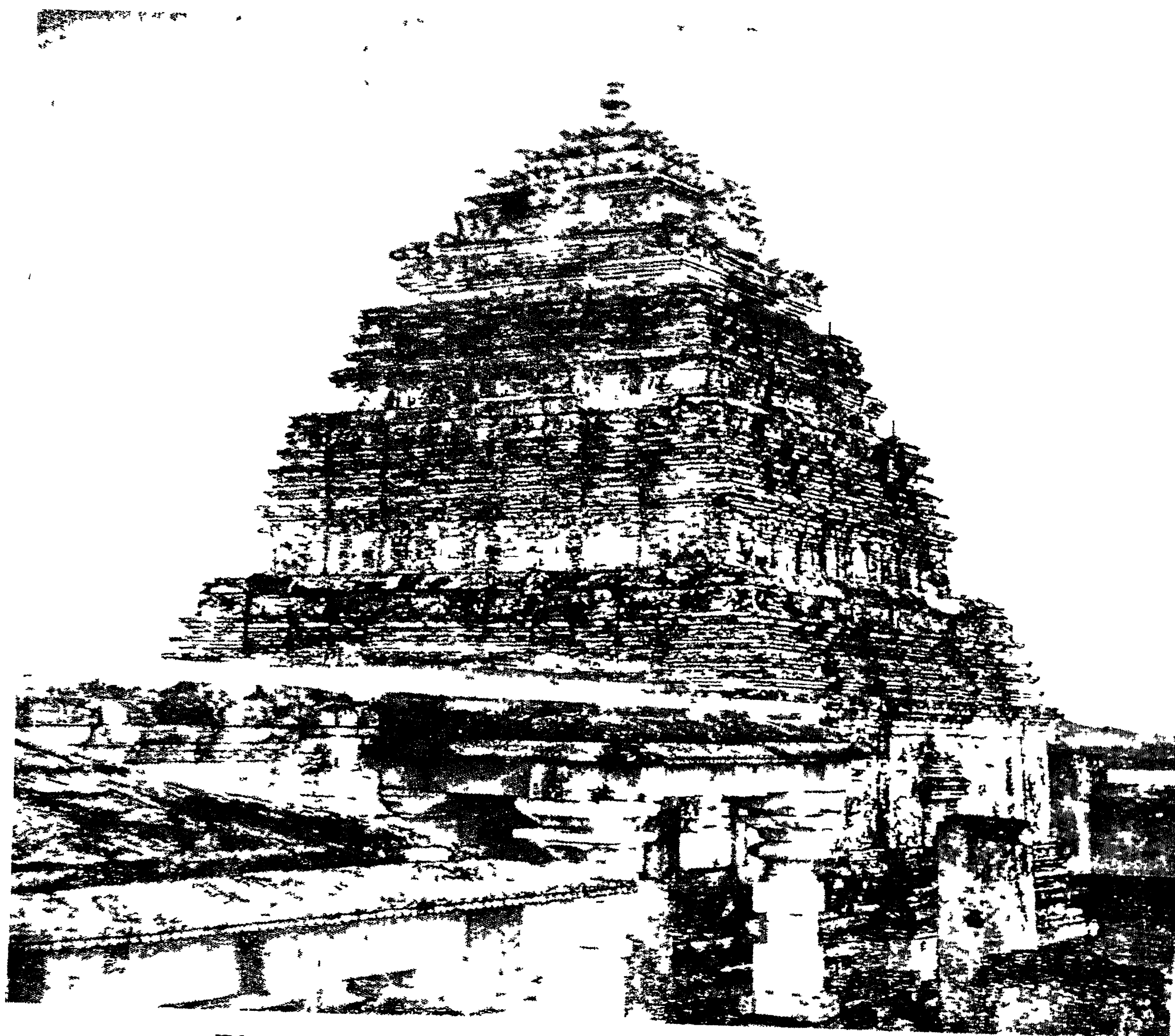


Plate III Veerabhadreswaraswamy temple

—*Courtesy · Assistant Commissioner, H R &C E (Admn) Dept , Eluru*

The temples of this Kshetram are of Sri Veerabhadreswaraswamy (a stone Sivalingam with the marks of two arms that appear to have embraced the Lingam—the image of his consort Bhadrakali is of stone in awe-inspring female form), Sri Bhavanarayanaswamy and Sri Sita Ramaswamy An inscription shows that the temple construction of Sri Sita Ramaswamy was completed by Manyam Mahalakshmi Zamindarini There is also a small temple containing two stone images of women, called *anistri* (widow) and *punistri* (woman in married status), one of whom is represented as being in childbed About 4 miles from the Veerabhadreswara temple and facing it, there is the temple of Mahanandeeswara amidst the Gowthami Godavari It is believed that these two deities are brothers

> "It is (Mahanandeeswara) is supposed to be the residence of the bull (nandi) which belongs to the Pattisam temple It has one *agraharam* village as an endowment and this brings Rs, 800 a year On the island is a cave which is popularly supposed to be the entrance of an uuderground passage to Benaras"[1]

Pattasachala Kshetram may be traced back to the Ramayana period Jambavantha, a very great devotee of Sri Ramachandra, did penance here for many years and according to his wish Lord Vishnu settled down there along with His spouse Bhuneeladevi Even today the image of Jambavantha can be seen at the feet of the Lord Bhavanarayana in His temple situated to the north-east of the hill It is said that Jambavantha installed the presiding deity, Bhavanarayanaswamy and His spouse in the temple and that this shrine is more ancient than that of Sri Veerabhadreswaraswamy. This temple of Bhavanarayanaswamy is one of the five noted Vaishnavaite Kshetrams, the other four being at (1) Ponnuru (Guntur District), (2) Bapatla (Guntur District), (3) Bhavadevarapalle (East Godavari District) and (4) Sarpavaram (East Godavari District)

This Kshetram is reputed to be so very sacred that even the worms and insects that chanced to see the place attain salvation

"నీలాద్రౌ దర్శనాదేవ క్రిమికీట
Neeladrow darsanadeva krimikeeta

కాదయః మోక్షమాప్నుయాత్
Kadayaha mokshamapnuyath

It is one of the Saivaite, Kshetrams in India famous as Pancha Kasi Kshetrams or Pancha Mahasaivaite Kshetrams (five great Saivaite shrines), the other four being Srisailam, Kasi (Banaras) Kedaram and Kalahasti It is also claimed—

"పట్టసాద్రి సమం క్షేత్రం నాస్తి
Pattasadri samam kshetram nasthi

బ్రహ్మాండ గోళకే
brahmanda golake

వీరభద్ర సమోదేవో నభూతో
Veerabhadra samodevo nabhootho

న భవిష్యతి
na bhavishyathee"

meaning—

There is no sacred place like Pattasadri in the Universe A God equal to Sri Veerabhadra never existed in the past nor is going to exist in future

In *Skandapuranam* it is chronicled—

"యాత్రా మహోత్సవం ద్రష్టుం
Yathra mahothsavam drashtum

పట్టసే శూల పాణినం
pattase shoola paninam

గజా రూఢాః పత్తినశ్చ హయ
Gaja roodhah Paththinascha haya

ముఖ్య సమన్వితాః
mukhya samanvithaha

శకటస్థా నరాస్సర్వే పట్టసం
Sakatastha narassarve Pattasam

క్షేత్ర మాగతాః
kshetra magathaha

కర్నాటకాః కేరళాశ్చ ద్రవిడ
Karnatakaha Keralascha Dravida

పాండు టంకణాః
Pandu Tankanaha

వైదర్భికాః కళింగాశ్చ మహారాష్ట్ర
Vaidarbhikah Kalingasch Maharashtra

మహాభృతః
Mahabhruthaha"

To witness this sacred festival of the Lord of Pattasa, devotees including Rajas and Maharajas

1 Madras District Gazetteers—*Godavari*, Vol I (Madras, 1907) p 279

from all nooks and corners of the country, namely, Karnataka, Kerala, Dravida, Pandu, Tankana, Vidarbha, Kalinga, Maharashtra, Mahabhiutha, *etc* , used to come not only on foot, but also by carts and carriages and on the backs of horses and elephants

"నిశిపూజాం తతోద్రష్టుం
Nishipoojam thathodrashtum

సమాగచ్ఛన్మహర్షయః
samagachchanmaharshayaha

యాజ్ఞవల్క్యో భరద్వాజ జమదగ్ని
Yagnavalkyo Bharadwaja Jamadagni

స్తపోనిధిః
sthapondhihi

కశ్యపోత్రిర్వసిష్ఠస్య వామదేవో
Kasyapothrirvasistasya Vamadevo

మహామునిః
mahamunihi "

It is also described that Sivaratri festival here is considered such a sacred occasion that even the *saptharishis* (seven sages) Yagnavalkya, Bharadwaja, Jamadagni, Kasyapa, Athri, Vasista and Vamadeva would attend the festival to have *darshan* of the Lord

Sugriva prayed to Lord Vishnu here for relief from his inconsiderate brother Vali Sri Vishnu promised to emancipate him in His Ramavathar Sri Rama Himself visited this sacred place after killing Ravana and worshipped Lord Veerabhadra to absolve Himself from the sin of killing so great a devotee of Lord Siva as Ravana Parasurama who destroyed the kingly dynasties for 20 times could think of only the Lord of Pattisam to absolve Himself from that sin Even Chandra (moon) who had yielded to the temptations of Tara, the wife of his great guru, Bruhaspathi, could be absolved of the abominable sin by taking a bath in the sacred Bhadrakaligundam, a pit in the bed of the river. This pit or small pond is said to have been formed by the waters of Bhogavathi Ganga that sprouted from the nether lands when the weapon Pattasam fell on the ground for the first time, and it is called Bhadrakaligundam or Bhadrakundam after Bhadrakali, the consort of Sri Veerabhadreswara There are several such anecdotes that kings, *devas*, *daityas*, *maharshis* and residents of the forests of Dandaka and Naimisha were benefited by worshipping the Lord here

This is also the sacred place where Rama settled down with Sita and Lakshmana according to the wish of His devotee Brahmanandaswamy Durga also found it a fit place for final settlement after destroying Shumba and Nishumbha, the twin *rakshasas* who were harassing *devas* and *rishis* and whom She alone could kill Durga's image with Her *simha vahanam* (lion's vehicle) in a temple is there even now It is also claimed that the pond wherein Gajendra was saved by Vishnu and the *enuga parvatham* (the hill of the elephant) in the form of the trunk of an elephant close by enhance the sanctity of the place Verily the nereby temple of Mahanandeeswara in the middle of Godavari river, Gopadakshetram (Kovvur), Kotilinga Mahakshetram (Rajahmundry) and Markandeyalayam and several other sacred places down the banks of the Gowthami river as in the case of Ganga near Banaras has earned for Pattisam the titles Dakshina Kasi and Apara Kasi There is a cave which is popularly supposed to be the entrance of an underground passage to Banaras (Kasi)

Mahasivaratri is celebrated for 5 days from *Magha Bahula Triodasi* (January—February) *Akhandabhsavam* and *abhishekam* are performed Cocoanuts, fruits and flowers are offered Devotees observe fasting and *jagaranam* on Sivaratri day The festival is of ancient origin, is widely known and of all-India importance The Government patronise the festival and the temple has 200 acres of Inam lands About one lakh Hindu devotees from all parts of India congregate without any distinction of caste or creed Pilgrims visiting Bhadrachalam shrine and the other shrines mentioned above visit Pattesachala Kshetram also to attain salvation *Pujaris* are Saivaities for the Veerabhadreswara temple and Vaishnavaites for the Bhavanarayanaswamy temple with hereditary rights They perform *nitya naivedya deeparadhanas* in the temples

A fair is held in connection with the above festival for 5 days near the temple Foodstuffs, eatables, utensils, lanterns, torchlights, mirrors, combs, earthern and wooden toys, pictures, photos, books, mill, handloom and ready made clothes, Ayurvedic medicines and agricultural

implements are brought and sold Bhajans, musical performances, dramas, circus, swings, lotteries and gamblings, etc, afford entertainment to the visitors There are choultries and free feeding is arranged during the festival Pandals and sheds are erected for the visitors

> Anistri and Punisthri "are much worshipped by childless women desirous of offspring The suppliant places her foot on a platform in front of the figures and vows that if a child like a pearl or like coral is born to her, she will present a pearl or a piece of coral to the images In another part of the same temple are figures of Durga and Mahishasuramardhani, the form adopted by the goddess Parvathi when she killed the demon Mahishasura Sheep and fowls are sacrificed before these idols, though they are inside the precincts of the temple The spilling of blood is not as a rule permitted inside Brahmanical shrines "[1]

SOURCE

1. *Sri P Ramalingeswara Rao, B A, LL B, Advocate, Patha Pattisam*
2. *Sri N Ramachandra Rao, Headmaster, Panchayat Samithi Elementary School, Gutala*
3. *Articles in* Aradhana *Monthly Magazine of September, 1962 and January, 1964*

9 **Gutala**—Situated at a distance of about 7 miles from Polavaram and 17 miles from the Kovvur Railway Station Kotta Pattisam is the hamlet of this village

The total population of the village is 6,293 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Velama, Turpu Kapu, Kamsali, Kummari, Ediga, Vadde, Chakali, Mangali, Scheduled Castes (947) – Mala Madiga, Mala Dasari, Madiga Dasari, etc, Scheduled Tribes (75)—Yenadi, and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Nrusimhaswamy, with His stone image in human form, seven Rama temples, Anjaneyaswamy temple with His stone image, temples of the village deities Muthyalamma and Potlamma with their stone images in awe-inspiring forms, and a church are the places of worship in the village The temples of Anjaneya and Potlamma are situated in Kotta Pattisam, hamlet of Gutala

In 1951 one Sri Korada Appalaswamy came to this place, sculptured the icon of Anjaneyaswamy and installed it on the bank of the Godavari After that the villagers constructed a temple by collecting subscriptions

The story about Anjaneya has it that once Anjanidevi performed penance about Vayudeva to beget children The Wind God appeared before her and gave a boon that a child would be born to her. Accordingly, a child was born to her, and he was named Anjaneya after His mother's name He was born on *Margasira Suddha Triodasi* (November—December) Sri Anjaneyaswamy Jayanthothsavam is celebrated for 5 days from *Margasira Suddha Triodasi* (November—December) Festival arrangements are made about one month in advance Pujas are performed The *uthsava vigraham* is taken out in procession with music during the period of festival. Cocoanuts, fruits and flowers are offered to the deity Devotees take river bath and observe fasting This festival is being celebrated since the installation of the icon, i e, from 1951 The local youngmen committe patronises the festival Subscriptions are collected from the villagers to meet the expenditure Thousands of people, local and from the neighbouring villages, congregate without any distinction of caste or creed *Pujari* is a Brahmin with hereditary rights

A fair is held for 5 days in connection with the festival near the temple during day and night Foodstuffs, eatables, glassware, lanterns, torchlights, mirrors, combs, pictures, photos, books, cloth, ready made dresses and toys made up of earth, wood and paper, *etc.*, are sold in the fair Dances, dramas, *Harikathas burrakathas*, *bhajans*, lotteries and gamblings, etc, afford entertainment to the visitors Pandals are erected There is also free feeding to some extent on the last day of the festival

Hanuman Jayanti is celebrated for 5 days during *Karthikam* (October - November) in the hamlet Kotta Pattisam Festival arrangements are made 8 days in advance Pujas are performed during all the festival days Devotees take oil bath and observe fasting and *jagarana Deepa-*

1 Madras District Gazetteers — *Godavari*, Vol I, (Madras 1907), p 279

radhana is performed in their houses This festival is being celebrated for the past 14 years and is of local significance. Local Hindus participate in the festival *Prasadam* is distributed to all There is free feeding to some extent on the last day *Bhajans*, *Harikathas*, *burrakathas* and dramas afford entertainment to the visitors

Muthyalamma Jatara is celebrated for 3 days during January or February, once in 3 years Festival arrangements are made one month in advance The deity is taken in procession on the last day Cooked rice, vegetables and eatables are offered as *naivendam*. Fowls, goats and sheep are sacrificed to the deity in fulfilment of vows The festival is of local significance and local people congregate *Pujaris* are Chakalis with hereditary rights Dramas, *Harikathas*, *burrakathas* afford entertainment to the visitors Free feeding extends to the last day

Potlamma Jatra is celebrated in the hamlet, Kotha Pattisam, according to the convenience of the villagers once in two or three years The local people congregate irrespective of caste or creed

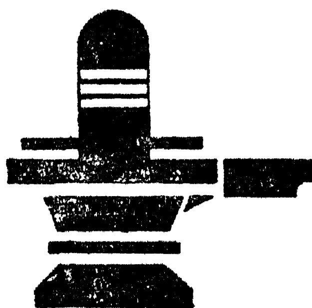
Devotees take bath in the river Godavari and observe fasting and *jagaranam* during Mukkoti Ekadasi and Sivaratri

SOURCE 1 *Sri Vanjji Appala Majjayya, Teacher, Kotta Pattisam*

2 *Sri S Lakshmipathi Raju, Teacher Zilla Parishad High School, Gutala*

3 *Sri A Harinadha Rao, Village Level Worker, Gutala*

4 *Sri Valavala Adiyya, Teacher, Kotta Pattisam*



KOVVUR TALUK

FAIRS AND FESTIVALS
KOVVUR TALUK
WEST GODAVARI DISTRICT A P

KILOMETRES — MILES

POLAVARAM TALUK

CHINTALAPUDI TALUK

ELURU TALUK

TADEPALLIGUDEM TALUK

TANUKU TALUK

RAJAHMUNDRY TALUK
EAST GODAVARI DISTRICT

KOTHAPETA
IND SUB TALUK
EAST GODAVARI DISTRICT

KOVVUR

NANDIGUDEM (1)
GUDDIGUDEM (2)
GAJJARAM (3)
PRAKKILANKA (4)
VEGESWARAPURAM (5)
MALAKAPALLE (6)
RAVURUPADU (7)
PEDDEVAM (8)
KUMARADEVAM (9)
ARIKIREVULA (10)
DOMMERU (11)
PENAKAMETTA (12)
DHARMAVARAM (13)
GOWRIPATNAM (14)
DEVARAPALLE (15)
GOPALAPURAM (16)
YADAVOLE (17)
THIRUMALAPURAM (18)
RAJAVARAM (19)
CHINNAYAGUDEM (20)
TYAJAMPUDI (21)
KURUKURU (22)
FORUMAMIDI (23)
CHIKKALA (24)
TADIMALLA (25)
THIMMARAJU PALEM (26)
NIDADAVOLE (27)
UNAGATLA (28)
CHAGALLU (29)
KOVVUR (30)
PASIVEDALA (31)
CHANDRAVARAM (32)
GOWRIPALLE (33)
MADDURU (34)
MARKONDAPADU (35)
NGANAMUPPAVARAM (36)
BRAHMANAGUDEM (37)
GOPAVARAM (38)
ATLAPADU (39)
SETTIPETA (40)
SINGAVARAM (41)
PENDYALA (42)
KORUPALLE (43)

TALUK BOUNDARY
OTHER ROADS
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
HIGHWAYS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO.
RIVER

INDEX

S. No	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	1 NANDIGUDEM	KANAKADURGA FEB MAR
2	2 GUDDIGUDEM	SRI PRASANNA ANJANEYA-SWAMY NOV DEC
3	9 GAJJARAM	MUTYALAMMA
		SUBRAHMANYASWAMY
4	11(c) PRAKKILANKA	VISWESWARASWAMY
5	12 VEGESWARAPURAM	MAHALAKSHMAMMA
		VENKATESWARA
6	15 MALAKAPALLE	MUTYALAMMA NOV DEC
7	16 RAVURUPADU	MUTYALAMMA
8	17 PEDDEVAM	GARLAMMA APR
9	19 KUMARADEVAM	VENKATESWARASWAMY
		SRI RAMA MAR APR
10	20 ARIKIREVULA	PASALAMMA MAR
		SRI RAMA MAR APR
11	21 DOMMERU	SUBRAHMANYASWAMY NOV DEC
12	22 PENAKAMETTA	ARLAMMA APR
13	23 DHARMAVARAM	MALLESWARASWAMY JAN FEB
		MUTYALAMMA
14	24 GOWRIPATNAM	MAHALINGESWARASWAMY JAN FEB
15	31 DEVARAPALLE	SUBRAHMANYASWAMY NOV DEC
		SIVA FEB MAR
16	32 GOPALAPURAM	SUBRAHMANYASWAMY
17	36 YADAVOLE	SUBRAHMANYASWAMY NOV DEC
18	44 THIRUMALAPURAM	ANKALAMMA
19	52 RAJAVARAM	SUBRAHMANYASWAMY DEC
20	56 CHINNAYAGUDEM	VISHNU
21	62 TYAJAMPUDI	GONTHALAMMA OCT
22	63 KURUKURU	SUBRAHMANYASWAMY
23	66 KORUMAMIDI	SUBRAHMANYA DEC
		SRI RAMA
		SIVA
24	68 CHIKKALA	SUBRAHMANYASWAMY
		PATEMMA
25	69 TADIMALLA	SIVA FEB
		SUBRAHMANYASWAMY
26	73 THIMMARAJUPALEM	VENUGOPALASWAMY
27	11 NIDADAVOLE	NANGALAMMA
		SUBRAHMANYASWAMY
		MADANAGOPALASWAMY
28	77 UNAGATLA	SUBRAHMANYA
29	78 CHAGALLU	SUBRAHMANYASWAMY DEC
30	1 KOVVUR	KOVVURAMMA
31	81 PASIVEDALA	VEERABRAHMAM
		SRI RAMA MAR
32	84(a) CHANDRAVARAM	KODANDA RAMASWAMY
33	84(b) GOWRIPALLE	RAMALINGESWARA
34	86 MADDURU	SUBRAHMANYASWAMY
35	87 MARKONDAPADU	SUBRAHMANYASWAMY
36	90 SINGANAMUPPAVARAM	RAMA MAR
37	91 BRAHMANAGUDEM	SIVA
		SRI RAMA MAR
38	93 GOPAVARAM	VENUGOPALASWAMY MAR
39	100 ATLAPADU	SIVA
40	101 SETTIPETA	NANGALAMMA
		SRI RAMA MAR APR
		MAVULLAMMA
41	102 SINGAVARAM	SRI RAMA MAR APR
42	103 PENDYALA	SAKALESWARASWAMY FEB
		CHINTALAMMA & ADI LAKSHMAMMA
43	106 KORUPALLE	SUBRAHMANYASWAMY

HASSAN

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh Hyderabad.

Section IV

KOVVUR TALUK

Nandigudem—Situated at a distance of 2½ miles from the Jangareddigudem–Chityala road and 13 miles from Kovvur. The village is connected by a foot path to the road

The population of the village is 1,607 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Golla, Kummari, Chakali, Mangali, Kamsali, Athiracha, Scheduled Castes (317) – Madiga, Mala, and Scheduled Tribes (480)—Koya The chief means of livlihood of the people are agriculture and agricultural labour

There are the temples of Kanakadurgamma, Challalamma and Ganganamma in the village The image of Kanakadurgamma has 8 hands and is mounted on a lion. There is the image of Peddintamma in the temple of Kanakadurgamma There is image of Mahishasura under the right foot of this deity

Kanakadurgamma Teertham is celebrated for 5 days from *Phalguna Suddha Purnima to Bahula Chaviti* (February–March) Arrangements are made a week in advance and every day offerings are made in fulfilment of vows Cocoanuts and bananas are offered to the deity and goats and fowls are sacrificed. Dramas *Harikathas* and *bhajans* afford entertainment It is being celebrated for the past 3 years and is of local significance Sri Pokanati Venkataswamy, a Kapu and Sri Narala Pentayya, a Kamma, are the chief patrons. People, local and from the neighbouring villages, congregate *Pujari* is a goldsmith *Prasadam* is distributed to all. There is free feeding to some extent

About three years back Sri Kuchanuri Venkanna, a Golla (Yadava) by caste, was tending cattle When a disease broke out in the herd, Venkanna sprinkled rice mixed with curd for two or three days for saving the herd Deity Kanakadurgamma possessed him and told that in case a temple was constructed for Her and Her image was worshipped, she would protect the village. It was done accordingly and the annual festival of the deity is taking place for the past three years The image of Peddintamma is also installed in the temple

SOURCE *Sri P Eliaza, Teacher Nandigudem*

2. Guddigudem—Situated at a distance of 4 miles from Gopalapuram, which is on the Jangareddigudem–Prakkilanka bus route and 29 miles from Kovvur

The total population of the village is 2,583 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Athiracha, Muthracha, Kapu, Scheduled Castes (474) –Madiga, Mala, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Prasannanjaneyaswamy, Venugopalaswamy and Kodandaramaswamy are the places of worship in the village There is Sri Vasudasa Varada Kodanda Ramanama Sankirthana Samajam established in 1941 in the village. Sri Anjaneyaswamy temple was built in the year 1959 Lord Kodandaramaswamy temple was built and Sri Venugopalaswamy temple was repaired recently by the local devotees

Sri Prasannanjaneyaswamy Jayanthi Uthsavam is celebrated for a day on *Margasira Suddha Triodasi* (November–December) Cocoanuts, fruits and flowers are offered to the deity in fulfilment of vows *Bhajans* are performed and processions are taken out The festival is being celebrated for the past 3 years and is of local significance Subscriptions are raised from the villagers to meet the expenditure About 1,500 people of local and nearby villages congregate, irrespective of caste or creed. *Teertham* and *prasadam* are distributed to all present A fair is held in connection with the festival for a day near the temple Cocoanuts, lanterns, torches, mirrors, combs, photos, clothes, toys, sweets and fruits, *etc* , are brought and sold *Harikathas* or music performances afford entertainment There is poor feeding to some extent.

SOURCE 1 *Sri B Venkata Ratnam, Head Master, Guddigudem*
2. *Sri V V. Ramana, Teacher, Guddigudem.*

3. Gajjaram—Situated on the Jangareddigudem–Kovvur bus road at a distance of 15 miles from Kovvur Railway Station River Godavari is at a distance of one mile from the village Gajapathi Kings are said to have ruled over this place many years ago During the excavations, an old fort with its ramparts, stone images, temples and other things have been found So, it is said that this village is of historic importance

The population of the village is 2,208 and it is made up of the following communities Caste Hindus—Brahmin, Kamma, Kummari, Vaisya, Kshatria, Telaga, Kapu, Settibalija, Yadava, Chakali, Mangali, etc , Scheduled Castes (838)—Adi Andhra, Arundhatiya, Scheduled Tribes (17) and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Subrahmanyaswamy and Mutyalamma and two churches are the places of worship in the village There are stone images of Vishnu, Vigneswara, Siva, Nandi and a Sivalingam near the tank

Subrahmanyaswamy Shashti is celebrated on *Margasira Suddha Shashti* (November–December) Fruits and flowers are offered to the deity The devotees take bath in the pond near the temple It is of local significance and local Hindus congregate

Village deity Mutyalamma Jatara is celebrated every year There is no fixed date Goats and fowls are sacrificed to the deity in fulfilment of vows It is of local significance and the local Hindus congregate

It is of interest to reproduce here what was said about the village deities in the Madras District Gazetteer of Godavari District published in 1907.

"Besides the orthodox gods of the Hindu pantheon, three other classes of supernatural beings are commonly worshipped These are the village goddesses referred to below, who are essentially local in character, the caste deities, who are objects of special reference among special castes, and the family deities, namely the *virudu*, or soul of some dead bachelor of the family, and the *perantam*, or spirit of some woman outlived by her husband, who have been accorded apotheosis because they appeared in a dream to some member of the family and announced that they had been made immortal

The village deities are always female, and usually can only be propitiated by the shedding of blood They are not however, merely malevolent, but will confer benefits on those whom they favour Some of the most common of them are Nukalamma, Paradesamma, Neralamma, Mallamma, Poleramma, Muthyalamma, Peddintamma, Somalamma, Bangaramma, Mavullamma and Talupulamma Wherever one of them is established, her brother, who always goes by the name of Poturaju is also worshipped Some of them have a reputation for beyond the local limits of their villages and are visited by pilgrims from distant places Nukalamma of Kandrakota in Peddapuram Taluk (East Godavari District) Mavulamma of Mare dipaka in Ramachandrapuram (East Godavari District) and Somalamma of Rajahmundry (East Godavari District) are famous throughout the district These village goddesses are ordinarily worshipped only on the occasion of their annual festival A buffalo and a number of sheep and fowls are then sacrificed to them The fowls are killed at the four corners of the village the buffalo is slain at about midnight on the last day of the festival its blood is collected in a pot, and grain of various kinds is put into it The blood is left in the temple in front of the goddess and a day or two later, the prospects of the harvest are foretold from the degree to which the various kinds of grain have sprouted

Among the deities who are worshipped by special castes are Kanyakamma, the goddess of the Komatis, referred to later, the Kattumai (who is also sometimes called Kattumaheswarudu) of Gamallas and Idigas, the Gontiyalamma (the mother of the Pandava brothers) of the Malas, the Kamsalas' Kamakshiamma, the Karnabattus' Someswara and the Madigas' Matangiralu Brahmin families also often have some favourite deity whom they worship in preference to all others "1

SOURCE *Sri E M Isaac, Teacher, Gajjaram*

4 Prakkilanka, hamlet of **Tallapudi**—Situated on the bank of the river Godavari and on the Kovvur-Jangareddigudem bus route at a distance of 14 miles from Kovvur It can be reached by boat on the river Godavari

The population of the village is 4,065 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Settibalija, Vadde, Kalinga, Kamsali, Chakali, Mangali, Golla, *etc* , Scheduled Castes (1,174)–Mala, *etc* , and Scheduled Tribes (85) The chief means of livelihood of the people are agriculture and agricultural labour.

1 Madras District Gazetteers—*Godavari*, Vol I, (Madras 1907), pp 47-48

The temples of Lord Visweswaraswamy, Sri Rama and village deity Mavullamma are the places of worship in the village

Sri Visweswaraswamy Kalyanam is celebrated for a day on *Jaishta Suddha Purnima* (May-June) It is of local significance The temple has some Inam lands The local Hindus congregate *Pujari* is a Brahmin with hereditary rights

Every year Mavullamma Jatara is celebrated for one day during the harvest season Fowls are sacrificed during the Jatara to the deity About 100 devotees of the village congregate

SOURCE *Sri P J Francis, Teacher, Prakkilanka*

5 Vegeswarapuram—Situated on the bank of the river Godavari on the Narsapur-Prakkilanka road at a distance of about 13 miles from Kovvur Railway Station It is believed that *yogis* (sages) did penance in this village and so it was called Yogeswarapuram and gradually it became Vegeswarapuram

The total population of the village is 3,139 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Telaga, Kapu, Medari, Chakali, Vadrangi, Kummari, Kamsali, Kalali, Mangali, Vadde, Sale, etc , Scheduled Castes (242)–Adi Andhra, Madiga, Mala, Scheduled Tribes (77)–Yanadi, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lord Venkateswaraswamy with his stone image, of Eswara with the Sivalingam, of Sri Rama, Subrahmanyaswamy and Mahalakshmamma with the image in the form of Sakthi, a mosque and a church are the places of worship in the village

Village deity Mahalakshmamma Jatara is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). Cocoanuts and bananas are offered tothe deity Devotees take oil bath in the river Godavari during the festival It is being celebrated from ancient times and is of local significance The local Hindus and from neighbouring villages congregate irrespective of caste or creed. *Pujari* is a Chakali *Prasadam* is distributed to all A fair is held in connection with the festival for a day near the temple Foodstuffs, eatables, mirrors, combs, bamboo articles, lanterns, pictures photos, and toys are brought and sold Swings and lotteries afford entertainment to the visitors.

Sri Venkateswara Teertham is celebrated for a day on *Karthika Suddha Purnima* (October-November). It is confined to the village Telagas patronise the festival The local Hindus congregate irrespective of caste or creed

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April) *Kalyanam* is performed It is of local significance The local Hindus congregate *Pujari* is a Vaighanasa.

Ganapathi Navarathrothsavam is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September)

SOURCE
1. *Sri C Ramabhadra Sastry, Headmaster, Panchayat Samithi Elementary School, Vegeswarapuram.*
2. *Sri Vasabhaktula Veeracharyulu, Teacher, Panchayat Samithi Elementary School, Vegeswarapuram*
3. *Sri Ch Nageswara Rao, Teacher, Panchayat Samithi Elementary School, Vegeswarapuram*
4. *Sri N Ramachandra Murthy, Science Assistant, Zilla Parishad High School, Vegeswarapuram*
5. *Sri G Sataynarayana Murty, Teacher, Panchayat Samithi Elementary School, Vegeswarapuram*

6 Malakapalle —Situated on the Eluru–Kovvur bus route at a distance of 10 miles by road from Kovvur Railway Station

The total population of the village is 3,893 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Kamma, Vadrangi, Kamsali, Kummari, Scheduled Castes (1040)–Madiga, etc , Scheduled Tribes (63), and Christians The chief means of livelihood of the

people are agriculture, agricultural labour and other traditional occupations

The temples of Muthyalamma, with 5 feet high image in human form, Lord Siva and Sri Rama and a church are the places of worship in the village.

Muthyalamma Teertham is celebrated for a day on *Margasira Suddha Ekadasi* (November-December) Cocoanuts, bananas and *naivedyam* are offered to the deity in fulfilment of vows Goats, fowls and he-buffaloes are sacrificed It is being celebrated from ancient times and is of local significance Kammas patronise the festival About 4,000 Hindus, local and from the neighbouring villages congregate without any distinction of caste or creed *Pujari* is a Chakali *Prasadam* is distributed to all.

A fair is held in connection with the festival for a day before the temple It is being held since 50 years Foodstuffs, eatables, mirrors, combs, torches, utensils, lanterns, pictures, photos, baskets and toys of earth and wood are brought and sold

Dramas, whirling wheels, dances and lotteries afford entertainment to the visitors Usually a certain devotee of the deity gets possessed and he forecasts future events

Siva Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). It is being celebrated for the past 2 years and is confined to the village. One Sri Kundamukkala Satyanarayana is the patron The temple has some Inam lands The local Hindus congregate *Pujari* is a Brahmin of Kasisva *gotram* with hereditary rights *Prasadam* is distributed to all Every day pujas are performed and *naivedyam* is offered to the deity.

SOURCE: 1. *Sri K Sriramachandra Murty, Teacher, Panchayat Samithi Elementary School, Malakapalle.*
2. *Sri Mahasivabattu Sattiraju, Teacher, Panchayat Samithi Elementary School, Malakapalle.*
3 *Sri Kollipara Govindaraju, Teacher, Panchayat Samithi Elementary School, Malakapalle.*

7. **Ravurupadu** —Situated at a distance of 4 miles from Kovvur

The population of the village is 822 and it is made up of the following communities Caste Hindus—Telaga, etc , Scheduled Castes (92), and Scheduled Tribes (11) The chief means of livelihood of the people are agriculture, agricultural labour and trade in vegetables, which are grown in abundance in this village

Village deity Muthyalamma and Lord Siva temples are the places of worship in the village

Muthyalamma Jatara is celebrated for 2 days during the first week of November Goats and fowls are sacrificed to the deity in fulfilment of vows The temple has got 2 acres of Inam land It is being celebrated for the past 20 years and is of local significance People of this and of the neighbouring villages congregate irrespective of caste or creed

A fair is held in connection with the festival Foodstuffs, eatables, utensils, mirrors, combs, cloth and toys, etc , are brought and sold Dances and recorded music afford entertainment to the visitors

SOURCE *Sri Addala Narasimha Murthy, Teacher, Ravurupadu*

8. **Peddevam**—Situated at a distance of about 11 miles from Kovvur Railway Station.

The total population of the village is 3,731 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kamsali, Chakali, Mangali, Scheduled Castes (1,177)– Madiga, Mala, Scheduled Tribes (26) and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of the village deity Garlamma and 5 other temples and churches are the places of worship in the village

Garlamma Teertham is celebrated for 2 days from Ugadi, *i e., Chaitra Suddha Padyami* (March-April). It is of local significance The devotees, local and from the neighbouring villages,

congregate without any distinction of caste or creed

A fair is held in connection with the festival for 2 days Eatables, utensils, mirrors, combs, lanterns, torches and toys, etc, are sold Merry-go-rounds afford entertainment to the visitors There is free feeding to some extent

Ganapati Navaratrulu are celebrated on a very grand scale for 9 days at a common place in the village from *Bhadrapada Suddha Tadiya* (August–September) Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April)

SOURCE 1 *Sri Iduri Aseervadam, Teacher, Panchayat Samithi Elementary School, Peddevam*

2 *Sri Koli Raja Rao, Teacher, Special Panchayat Samithi Elementary School, Peddevam*

3 *Sri B Manikyacharyulu, Teacher, Panchayat Samithi Elementary School, Peddevam*

9. Kumaradevam— Situated on the banks of the river Godavari and at a distance of 5 miles from Kovvur Railway Station There is a boat approach from Rajahmundry Formerly in 1882 the village to the east of its present location was washed away in floods, and so this new village was built in this place

The total population of the village is 2,503 and it is made up of the following communities Caste Hindus—Kapu, Kamma, etc, Scheduled Castes (604), and Scheduled Tribes (22) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Lord Venkateswaraswamy, Sri Rama and of Anantha Bhogeswaraswamy with a stone Sivalingam are the places of worship in the village

Dhanurmasothsavam is celebrated for 30 days in *Pushyam* (December-January) in Lord Venkateswara temple Fruits and flowers are offered to the deity It is being celebrated since the origin of the village and is confined to the village The local Hindus congregate *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all

Formerly, the temple of Anantha Bhogeswaraswamy was to the east of its present location, that is, on the banks of the river Godavari and during floods the temple was completely washed away In 1883 the present temple was built and an image of Sri Venkateswaraswamy was installed Another temple was then constructed within the compound of it and the villagers thought of installing a Sivalingam there But Lord Siva appeared to an elder gentleman of the village in a dream, and told him that he was in the river in the form of a Lingam and asked them to instal that image only in the newly constructed temple When the villagers were searching for the Lingam in the river, the bamboo stick held by one of them touched the Lingam at which a piece of it broke down The broken Lingam was brought by the villagers and was installed in the temple

Sri Rama Navami is celebrated in Ramalayam for a day on *Chaitra Suddha Navami* (March-April) *Kalyanam* is performed Flowers and fruits are offered. The festival is of ancient origin and is confined to the village The local Hindus congregate *Pujari* is Nambi with hereditary rights

The devotees take river bath early in the morning during *Karthikam* (October–November) and puja, *deeparadhana* are also performed in the temples

SOURCE *Sri Vadali Satyanarayana Murthy, Headmaster, Panchayat Samithi Elementary School, Kumaradevam*

10. Arikirevula—Situated on the banks of the river Godavari at a distance of 2 miles from Kovvur Railway Station There are boat approaches from Rajahmundry and other places also

The population of the village is 1,571 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya Kapu, Kamma, Kalali, *etc*, Scheduled Castes (609)—Arundhatiya, and Scheduled Tribes (7) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Lord Siva, Sri Rama and the village deity Pasalamma are the places of worship in the village.

Pasalamma Jatara is celebrated for a day in *Chaitram* (March–April) according to the convenience of the villagers A procession is taken out on that day Fruits and flowers are offered Goats and fowls are sacrificed to the deity in fulfilment of vows. It is being celebrated from ancient times and is of local significance The local Hindus congregate

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) The Lord's *kalyanam* is performed Fruits and flowers are offered The local Hindus congregate

Mahasivaratri is celebrated for a day in Siva temple on *Magha Bahula Chaturdasi* (January–February) Fruits and flowers are offered The local Hindus congregate

SOURCE 1 *Sri D S R K Gangaraju, Assistant Teacher, Panchayat Samithi Elementary School, Arikirevula*

2 *Sri Kesiraju Venkata Narasimha KrishnaRao, Headmaster, Panchayat Samithi Elementary School, Arikirevula*

11 Dommeru—Situated at a distance of about 2 miles from Kovvur

The total population of the village is 6,416 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,656), Scheduled Tribes (13), Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Lord Subrahmanyaswamy is worshipped in the village Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November—December) About 1,000 local Hindus congregate Temporary sheds are erected for the pilgrims

SOURCE *Statement of Fairs and Festivals furnished by the Superintendent of Police, West Godavari*

12 Penakametta—Situated at a distance of 3 miles from Kovvur.

The population of the village is 2,037 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Telaga, Bhatraju, Scheduled Castes (576)—Madiga, Mala, and Scheduled Tribes (12) The chief means of livelihood of the people are agriculture, agricultural labour and other tradititional occupations

The temples of Sri Ramalingeswaraswamy, Madanagopalaswamy, Sri Rama and village deities Arlamma, Nemalipuremma are the places of worship in the village

Arlamma Jatara is celebrated for 2 days in *Vaisakham* (April—May) On the first day pujas are performed and on the second day the deity is taken in a procession to her mother-in-law's house in Savaram, a hamlet of this village, Cocoanuts, fruits and *naivedyam* are offered to the deity The Jatara is being celebrated from ancient times and is of local significance Telagas are the patrons The local Hindus congregate,

A fair is held in connection with the festival for 2 days Crockery, aluminium utensils, sweets, pots, lanterns, mirrors, combs, pictures and photos, books and toys, etc , are brought and sold

Sri Madanagopalaswamy Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April–May)

Sri Ramalingeswaraswamy Kalyanam is celebrated on *Asviyuja Suddha Dasami* (September–October)

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) On every *Ekadasi* day *bhajans* are performed in Ramamandir Every day pujas are performed to Lord Rama *Bhajans* are performed on every Monday, Friday and *Ekadasi* days also

SOURCE 1. *Sri Khandbhattu Venkatraju, Headmaster, Penakametta*

2 *Sri V Kalidas, Teacher, Panchayat Samithi School, P Savaram*

13 Dharmavaram—Situated on the Kovvur-Polavaram bus route at a distance of 8 miles from Kovvur Railway Station Originally a zamindari village, this has since been taken over by the Government.

The population of the village is 2,857 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Kapu, Kamma, Golla, Scheduled Castes (1,051), Scheduled Tribes (6), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Malleswaraswamy with a stone Sivalingam and of Sri Rama and a church are the places of worship in the village Village deity Muthyalamma is also worshipped

Sivaratri is celebrated for a day on *Magha Bahula Chaturdasi* (January–February) Siva *Kalyanam* is performed

This festival is of local significance The temple has some Inam lands. The local Hindus congregate *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights There is poor feeding to some extent

Muthyalamma Jatara is celebarted for a day once in 4, 5 or 10 years for the welfare of the villagers according to their convenience.

Panakam, *vadapappu* and *chalimidi* are offered to the deity The festival is of ancient origin but is of local significance. About 3,000 people, local and from the neighbouring villages, congregate

A fair is held in connection with the Jatara in the night Eatables, lanterns, torchlights, mirrors, combs, books, photos, fruits and fancy goods, etc , are sold

There is a choultry for the pilgrims

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April)

SOURCE *Sri T Veerabhadrarao, Teacher, Panchayat Samithi Elementary School, Dharmavaram*

14 Gowripatnam— Situated on the Madras–Calcutta G N T. Road at a distance of 9 miles from Kovvur Railway Station It is believed that in the past this village was called Ekachakrapuram and Bhima, one of the Pandavas, killed the demon Bakasura at this place

The population of the village is 2,343 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Devanga, Kamsali, Gowda, Golla, Mangali, Chakali, etc ; Scheduled Castes (770)—Arundhatiya, Adi Andhra; and Scheduled Tribes (13) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The Lingam of Mahalingeswaraswamy and the Nandi are big and beautifully carved out They are believed to be of ancient origin About 20 years ago, a person by name Annam Ramachandra Das came here and cleared the place near the Lingam that was covered with shrubs Thence onwards *theertham* came to be celebrated here Some images like that of Natarajaswamy were found out during excavations

There are temples of Sri Rama, and Chaya Someswaraswamy in this village There is a Lingam of Mahalingeswaraswamy and a Nandi of exquisite sculpture, but with no temple There is a temple of Subrahmanya where the deity is in the form of a serpent and also the temples of village deities Mahalakshmamma and Syamalamba

Sivaratri is celebrated for a day on *Magha Bahula Chaturdasi* (January–February) near the abode of Mahalingeswaraswamy The festival is being celebrated for the past 20 years and is of local significance Some subscriptions are collected to meet the expenditure Hindus, local and from the neighbouring villages, congregate. Boarding facilities are arranged for the pilgrims.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) in Rama temple

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) in that temple

SOURCE *Sri V Seethapathi Rao, B A , Clerk, District and Sessions Court, Rajahmundry*

15. Devarapalle— Situated on the Madras–Calcutta Great Northern Trunk Road, at a distance of about 13 miles from Kovvur Railway Station

The total population of the village is 4,810 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kapu,

Kamma, Golla, Settibalija, Devanga, Kamsali, Mangali, Chakali, Scheduled Castes (998) –Adi Andhra, Arundhatiya, Madiga, Scheduled Tribes (26), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Lord Siva, Sri Subrahmanyaswamy, two Rama *mandirams* are the places of worship in the village There is the village deity Kadiyalamma, besides a church

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). Cocoanuts, fruits and cash are offered It is being celebrated from ancient times and is confined to the village The temple committee organises the festival Some subscriptions are collected from the villagers to meet the expenditure The local Hindus congregate *Prasadam* is distributed to all There is free feeding to some extent.

Siva festival is celebrated for 6 days from *Phalguna Suddha Sapthami* to *Dwadasi* (February–March) Cocoanuts, fruits and cash are offered The festival is being celebrated for the past one year and is confined to the village Some subscriptions are collected from the villagers to meet the expenditure The local Hindus congregate *Pujari* is a Brahmin without hereditary rights *Prasadam* is distributed to all There is free feeding to some extent

SOURCE· 1 *Sri K Ramacharyulu, Teacher, Panchayat Samithi Higher Elementary School, Devarapalle*
2. *Sri S Appa Rao, Teacher, Panchayat Samithi Higher Elementary School, Devarapalle*
3 *Sri Shaik Ameena, Teacher, Devara palle*
4 *Sri K Venkataswamy, Teacher, Devarapalle*
5 *Sri Uppaluri Subrahmanyam Teacher, Devarapalle*
6 *Sri Kanuri Dharmaraju, Teacher, Devarapalle*

16, Gopalapuram— Situated on the Kovvur–Nidadavole bus route at a distance of 24 miles from Kovvur and 18 miles from Nidadavole Railway Station It has communication facilities from Kovvur and Jangareddigudem *via* Polavaram, and from Eluru *via* Nidadavole

The total population of the village is 4,436 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kapu, Reddy, Kamma, Kalali including Idiga and Settibalija, Palle, Vadde, Kummari, Kamsali, Chakali, Golla, Mangali, Dommara, Uppari, etc , Scheduled Castes (1,114) – Madiga, Mala, etc , Scheduled Tribes (22) – Yerukula; Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Subrahmanyaswamy, Lord Venkateswaraswamy Sri Rama and Siva, a mosque and a church are the places of worship in the village

Sri Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November–December) It is being celebrated for the past 30 years and is of local significance Reddys patronise the festival The Hindus, local and from the neighbouring villages, congregate, without any distinction of caste or creed *Pujari* is a Brahmin

A fair is held in this connection with a few shops Eatables, lanterns, torchlights, mirrors, pictures and photos, combs and toys of earth and wood are brought and sold

Dramas, *Harikathas*, dances and *burrakathas* afford entertainment to the visitors

Kunthi Devi Panduga or Aradhana is celebrated in the village during October

SOURCE 1 *Sri K Job, Teacher, Gopalapuram*
2 *Sri G Subbarao, Teacher, Zilla Parishad Middle School, Gopalapuram*

17 Yadavole—Situated at the 6th mile on the Yernagudem–Koyyalagudem road

The population of the village is 3,884 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Golla, Uppari, *etc* ,

Scheduled Castes (687)—Madiga, Mala, *etc*, Scheduled Tribes (16); and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Subrahmanyaswamy is worshipped in the village

Sri Subrahmanyeswara Shashti is celebrated for a day on *Margasira Suddha Shashti* (November-December) It is being celebrated for the past 4 years and is of local significance The Hindus, local and from the nearby villages, congregate

A fair is held in connection with the festival Eatables, fruits, cocoanuts, pictures and photos, cut-piece clothes, toys of earth and wood and rubber balloons are brought and sold Merry-go-rounds, gambling, dramas, lotteries, *Harikathas* and musical performances afford entertainment to the visitors

SOURCE 1 *Sri Abhimalla Sundara Rao, Teacher, Panchayat Samithi Elementary School, Yadavole*
2 *Sri Bhamidipati Ramakrishnaiah, Teacher, Panchayat Samithi Elementary School, Yadavole*

18 Thirumalapuram—Situated at a distance of 2 miles from Seethampet, which is on Jangareddigudem-Kovvur bus route

The population of the village is 2,295 and it is made up of the following communities Caste Hindus-Brahmin, Vaisya, Gowda, Yadava, etc, Scheduled Castes (686)—Madiga, Mala; Scheduled Tribes (23), and Christians The chief means of livelihood of the people are agricultural labour and other traditional occupations

Sri Rama temple is the place of worship in the village The village deity Ankalamma temple is in Venkataramanujapuram, a hamlet of this village

Ankalamma Teertham is celebrated for a day in every year according to the convenience of the villagers Fruits and cocoanuts are offered. Fowls, goats and sheep are sacrificed to the deity in fulfilment of vows It is being celebrated from ancient origin and is of local significance About 1,000 devotees, local and from the neighbouring villages, congregate *Pujari* is a Chakali. ***Prasadam*** is distributed to all Free feeding to some extent is arranged for the pilgrims

A fair is held in connection with the festival for a day near the temple Eatables, lanterns, torchlights, mirrors, combs, ready-made dresses, glass utensils, etc, are brought and sold. Dramas, magic, circus and lotteries afford entertainment to the visitors

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March-April)

SOURCE *Sri T Seshagiri Rao, Headmaster, Samithi Elementary School, Thirumalapuram, Kovvur Taluk, West Godavari District*

19. Rajavaram—Situated at a distance of 30 miles from Tadepalligudem Railway Station and one mile from the place of confluence of Yerrakalva, Bineru and Pulivaagu

The population of the village is 3,409 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Kamma, Turpu Kapu, Vadde, Devanga, Kummari, Vadrangi, Kamsali, Gowda, Chakali, Mangali, etc, Scheduled Castes (1,132)-Madiga, Mala, etc, Scheduled Tribes (16)-Yerukula, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Subrahmanyaswamy temple with stone image in the form of a serpent, Sri Rama temple and three Vishnu temples are the places of worship in the village

A stone image in the form of Nagendra was discovered sometime back near the Bangarucheruvu to the north of the village Lord Subrahmanyaswamy appeared in a dream to one of the elders of the village and commanded him to construct a temple for Him The villagers accordingly constructed the temple of Sri Subrahmanyaswamy by collecting subscriptions

Sri Subrahmanya Shashti is celebrated for 6 days from *Margasira Suddha Panchami* to *Dasami* (November-December) Fruits and flowers are offered in fulfilment of vows It is being celebrated for the past 10 years and is of local signi-

ficance About 2,000 devotees, local and from the neighbouring villages congregate, irrespective of caste or creed There is one acre of Inam land to the temple given by Sri Dandabathula Subbanna

A fair is held in connection with the festival for 6 days near the temple Eatables, lanterns, mirrors, combs, pictures, photos, books, etc , are brought and sold Lotteries, dramas, dances, *burrakathas* and *Harikathas* afford entertainment to the visitors There is poor feeding to some extent on the last day Sri Rama Navami *(Kalyanam)* is celebrated for 6 days from *Chaitra Suddha Navami* (March–April), in Sri Rama temple

SOURCE *Sri Vagu Satyanarayana Paparao, Teacher, Rajavaram*

20. Chinnayagudem—Situated at a distance of 4 miles from Yernagudem on the G N T road, 18 miles from Nidadavole Railway Station and 26 miles from Kovvur

The population of the village is 3,322 and it is made up of the following communities Caste Hindus—Kamma, Golla, Kummari, Vaikhanasa, Kamsali, Chakali, Mangali, etc , Scheduled Castes (1,237)– Madiga, Mala, etc , Scheduled Tribes (16), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

A Vishnu temple and a Siva temple are the places of worship in the village There is a village deity Bata Gangalamma temple at a distance of 2½ miles from the village

Dhanurmasothsavam is celebrated in Vishnu temple for 30 days in *Pushyam* (December–January) It is being celebrated for the past some years and is confined to the village only The local Hindus congregate

Sivaratri is celebrated in Siva temple for 4 days from *Magha Bahula Chaturdasi* (January–February). *Pujari* is a Brahmin An extent of 100 acres of Inam land is assigned by the Government in favour of the temples of Vishnu and Siva

The devotees go and fulfil their vows once a year to Bata Gangalamma. Goats, sheep and fowls are sacrificed to the deity

SOURCE *Sri B Somadas, Headmaster, Chinnayagudem*

21 Tyajampudi – Situated at a distance of 2½ miles from Yernagudem, which is at the 34th mile from Eluru on Eluru–Yernagudem G N T road and 12 miles from Nidadavole Railway Station.

The population of the village is 3,321 and it is made up of the following communities Caste Hindus–Telaga, Reddy, Kamma, Vadde, Chakali, Mangali, etc , Scheduled Castes (735) – Madiga, Mala, etc , Scheduled Tribes (20), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There are the village deities Thuti Kurlamma (with a temple) and Gonthalamma in the village

Gonthalamma Panduga is celebrated for a day in the month of October Cocoanuts and fruits are offered to the deity Goats, fowls, and sheep are sacrificed It is mostly confined to local Mala community.

SOURCE *Sri K Appa Rao, Teacher, Tyajampudi*

22 Kurukuru—Situated at a distance of 12 miles from Nidadavole Railway Station.

The population of the village is 924 and it is made up of the following communities Caste Hindus—Kamma, etc , and Scheduled Castes (192)– Adi Andhra, etc The chief means of livelihood of the people are agriculture and agricultural labour

There are Sri Rama temple and an image of Subrahmanyaswamy in the form of a serpent in the village

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). Fruits and flowers are offered to the deity It is being celebrated for the past 4 years and is of local significance The Hindus, local and from a few neighbouring villages, congregate

SOURCE : *Sri Y. Sunder Rao, Headmaster, Kurukuru*

23 Kurumamidi—Situated at the 7th mile from Nidadavole on the Nidadavole–Yernagudem road

The population of the village is 2,974 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Kamma, Vadde, Turpu Kapu, etc , Scheduled Castes (821), Scheduled Tribes (25), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations

The temples of Subrahmanyaswamy, Sri Rama and Siva with their idols are the places of worship in the village There is the village deity Mavullamma also

Sri Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November–December). It is confined to the village The local Hindus congregate *Prasadam* is distributed to all.

Sri Rama Navami is celebrated in Rama temple for 5 days from *Chaitra Suddha Navami* (March–April). It is being celebrated from ancient days and is confined to this village The local Hindus congregate. *Prasadam* is distributed to all

Mahasivaratri is celebrated in Siva temple for 5 days from *Magha Bahula Chathurdasi* (January–February) Devotees observe fasting and *jagarana* during the festival

The festival is being celebrated from ancient days and is confined to this village The local Hindus congregate *Prasadam* is distributed to all

Mavullamma Jatara is celebrated for 2 or 3 days every year

SOURCE 1 *Sri Y B K Lakshmi Narayana, Headmaster, Panchayat Samithi Elementary School, Korumamidi*

2 *Sri Prathapa Lakshmi Narayanasarma, Teacher, Panchayat Samithi Elementary School, Korumamidi*

24 Chikkala—Situated at a distance of 2½ miles from the Nidadavole–Yernagudem road, 7½ miles from Nidadavole Railway Station and 15 miles from Kovvur

The total population of the village is 4,152 and it is made up of the following communities. Caste Hindus—Vaisya, Telaga, Kapu, Kamma, Golla, Kalali including Gowda, Idiga and Settibalija, Yadava, Kamsali, Telikala, Chakali, Mangali, Kammari, Kapu, etc ; Scheduled Castes (889) – Madiga, Mala, etc., Scheduled Tribes (37)– Yerukula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Rama, Subrahmanyaswamy and of the village deity Patemma are the places of worship in the village

Sri Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November–December)

It is said that the image of Subrahmanyaswamy was self-manifested long back in this village From that time onwards every year the festival is being celebrated It is confined to this village only Vaisyas patronise the festival. The local Hindus of all communities congregate.

On the first day the Lord's Kalyanam is performed Cocoanuts and fruits are offered *Pujari* is a Brahmin *Prasadam* is distributed to all There is free feeding to some extent

Patemma Jatara is celebrated for 2 days once in 8 or 9 years, according to the convenience of the villagers Goats,fowls and sheep are sacrificed to the deity On the next day of the Jatara a young pig is buried alive in the ground up to the head and the cattle are taken over the head of this buried pig This is a custom of the village Chakalis and Mangalis take *garagalu* in the procession Cooked rice full of a winnowing pan is placed on the head of a person and taken round the village with music Several people play with bamboos or sticks, turning them frequently over the head of the person There is a superstitious belief that, but for the hindrance or obstruction of the flying sticks above, the winnowing pan with cooked rice and the man fly off into the air. Like this he goes 3 times around the village and on each round an animal is sacrificed, usually a pig

a sheep or a he-buffaloe *Prasadam* is distributed to all

It is believed that the Jatara is being celebrated for the past 200 years and is confined to this village. Kammas patronise the festival The local Hindus congregate

A fair is held for 2 days in this connection near the temple with a few shops. Eatables, mirrors, combs and toys are sold Dramas afford entertainment to the visitors

SOURCE
1. *Sri Abhimalla Srinivasarao, Headmaster, Panchayat Samithi Elementary School, Chikkala*
2. *Sri Ch L Narasimhacharyulu, Assistant Teacher, Panchayat Samithi Elementary School, Chikkala*
3. *Sri N. Sathaiah, Teacher, Panchayat Samithi Elementary School Chikkala*

25 Tadimalla—Situated at a distance of 6 miles from Nidadavole Railway Station by road and 20 miles from Kovvur

The total population of the village is 4,026 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Vadde, etc, Scheduled Castes (442)—Madiga, etc, Scheduled Tribes (19), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Lord Siva, Sri Rama, Subrahmanyaswamy and Rajagopalaswamy are the places of worship in the village There is an image of the village deity Mallamma It is said that the temple of Rajagopalaswamy was constructed before the 15th century A.D

Mahasivaratri festival is celebrated in Siva temple for 2 days on *Magha Bahula Triodasi and Chathurdasi* (January–February)

Cocoanuts, fruits and flowers are offered in fulfilment of vows. Fasting is observed by the devotees on that day

The local people congregate, irrespective of caste or creed. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all.

Sri Subramanyaswamy Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December). Cocoanuts, fruits and flowers are offered The local devotees congregate without any distinction of caste or creed

Animals are sacrificed to the village deity Mallamma, when epidemics prevail in the village

SOURCE :
1 *Sri S S Gulab, Headmaster, Panchayat Samithi Elementary School, Katakoteswaram*
2 *Sri B Symon, Teacher, Panchayat Samithi Elementary School, Katakoteswaram*
3 *Sri Ch Suryanarayana Rao, Teacher, Katakoteswaram*

26 Thimmarajupalem—Situated at a distance of ½ a mile from the Nidadavole–Yernagudem road and 1½ miles from Nidadavole Railway Station

The population of the village is 796 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Telagi, Kamma, Chakali, Mangali, etc, Scheduled Castes (228)— Madiga, Mala, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Lord Venugopalaswamy and of the village deity Kota Sathemma are the places of worship in the village

Sri Venugopalaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) This festival is of local significance Sri Devulapalli Gopala Krishna Sastry and Sri Bandaru Rama Rao are the chief patrons. The Hindus, local and from nearby villages, congregate The *pujaris* are Vykhanasa Brahmins of Bhargavasa *gotram* with hereditary rights.

SOURCE *Sri Bh Venkata Rao, Headmaster, Special Panchayat Samithi School, Thimmarajupalem*

27. Nidadavoa—Situated on the Madras–Calcutta Railway line t a distance of 10 miles from Kovvur by rail and 15 miles by road A branch line

from this junction goes to Narsapur, a town 48 miles on the east coast It has communication facilities by bus to many a town like Narsapur, Jangareddigudem, Kovvur, Bhimavarm and Polavaram and Eluru City and by canals to Narsapur, Bhimavaram, Koderu and Attili towns and Rajanmundry and Eluru Cities. Of course, canal transport is mostly made use of for cargo only It is a big trading centre too, being a marketing centre next to Tadepalligudem in paddy and rice

Formerly, Nidadavole was known by names like Niravadyapuram and Niravadyaprolu According to the history of Eastern Chalukyas, battles were fought in Niravadyaprolu and Peruvanguru between them and Rashtrakutas 'Niravadya' was a title of Vijayaditya II, who ruled this area between 699–729 A D As this village was constructed and named after him, it went by the name 'Niravadyaprolu' during those days During the British period, this village acquired the name Nidadavole

According to some historical findings, Nidadavole was a place renowned for Saivaradhana Even today we can find Sivalingams, images of Vinayaka, Nandi, and Sakthi in large numbers here In the year 1943, a very big Sivalingam with *panavattam* (the base of the lingam) and a *sila phalakam* (stone inscription) were discovered when the *Kota dibba* was being excavated Even as recently as in the year 1959, a big beautiful statue of Nandi was unearthed It illurtrates the exquisite sculpture that flourished in the area here Numerous inscriptions were also discovered here A few wells with a radius of $\frac{1}{4}$ of a yard are said to exist even today underneath the roads here and there Often people discover the idols of Vinayaka and Nandi in a ruined state and the stones of temples It is believed that once there had been more than a hundred Sivalayams here The fort of this place was once serving as a defence fortress for the main fort of Rajamahendravaram (Rajahmundry) To the west of this *Kota dibba* at a distance of $\frac{1}{2}$ a mile, there is a statue known as *Kota sakthi* which is 6 feet high After the Hindu regime, this fort fell into the hands of Muslim invaders

The total population of the town is 16,842 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (2,165), Scheduled Tribes (130) Muslims and Chirstians The chief means of livelihood of the people are agriculture, agricultural labour, trade, services, labour and other traditional occupations

The temples of Golingeswaraswamy, Satyanarayanaswamy, Someswaraswamy, Rajasekharaswamy, Madanagopalaswamy, Anjaneyaswamy, Lord Siva, Subrahmanyeswaraswamy, Saibaba, Vighneswaraswamy and village deity Nangalamma, besides mosques and churches, are the places of worship in the town

A legend current in the area about the deity Nangalamma is narrated below The deity Nangalamma is believed to belong to Vanga family and to be the daughter-in-law of Chamarthi family To the north of this place, in the olden days there was a kingdom, which was invaded by foes The latter won the battle and the residents of vanquished kingdom fled to other places Amongst them was a couple who too migrated to this place Owing to poverty, they were selling away their jewels one by one One day the husband went to bazaar to sell the golden bangle of his wife At the same time, a similar golden bangle of the queen was stolen and the soldiers were searching for the thief They caught hold of the man, who was selling the bangle of his own wife, and the king, without enquiry, ordered to punish both the man and his wife severely This insult was unbearable to the woman. She committed suicide by drowning herself in the canal Afterwards, it is believed, she became the deity Nangalamma and a temple was built for her on the bank of the canal It is said that this scene was witnessed by several people The stories current mention that on account of the curse of that woman tamarind trees did not bear fruit, village munsiff did not live in the village, Kshatrias, goldsmiths, carpenters and Madigas did not thrive there

Nangalamma Jatara is celebrated for 3 or 4 days once in 5 or 6 years according to the convenience of the villagers usually in the month of May Fowls, sheep, goats, he–buffaloes and pigs are sacrificed in fulfilment of vows Fruits, flowers and *panakam* are offered to the deity

The Jatara is of local significance The temple has some Inam lands The chief patrons are Gollas and Kapus Thousands of Hindus, local and from the neighbouring villges, congregate *Pujari* is a Golla with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with this festival near the temple for 3 or 4 days during the nights Eatables, utensils, lanterns, torch lights, mirrors, combs, pictures, books, photos, and toys, etc., are brought and sold. Dramas, merry-go-rounds, and lotteries afford entertainment to the visitors.

Subrahmanya Shashti is celebrated for 1 day on *Margasira Suddha Shashti* (November-December) Fruits, flowers and silver hoods are offered to the deity in the morning after oil bath. The festival is of ancient origin and is confined to this town only The local Hindus participate in the festival *Pujaris* are Brahmins There is poor feeding to some extent.

Sri Golingeswaraswamy *Kalyanam* is celebrated for 5 days from *Magha Bahula Chaturdasi* (January–February)

Sri Satyanarayanaswamy *Kalyanam* is celebrated for 5 days from *Magha Suddha Triodasi* (January—February)

The image of Sri Satyanarayanaswamy was found in the Nidadavole canal It was installed on the banks of the canal itself and a temple was constructed subsequently There is a *Pujari* in this temple who is a Brahmin *Vrathams* and marriage functions are often conducted in this temple and those who perform *Vrathas* and marriages in the temple offer to the swamy *Katnam*, a fixed fees The expenditure of the *nitya dhupa*, *deepa* and *naivedyams* are borne from the money realised in this way

Saibaba Utsavam is celebrated after Antharvedi *teertham* every year Every Thursday the devotees perform *bhajans*

Ganapathi Navarathrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August–September). These are celebrated on a grand scale by the local associations like Lorry Sangham, Merchants Union, Yuvajana Sangham and by the Motor bus workers Subscriptions, in cash or kind are also collected to meet the expenses On the last day free feeding and distribution of clothes to the poor are held

Madana Gopalaswamy festival is celebrated for a day on *Sravana Bahula Ashtami* (July–August) Cocoanuts and bananas are offered to the deity

The legend current in the area about Golingeswaraswamy temple is as follows Originally the place where the temple stands was full of bushes and shrubs where the cowherds used to graze their cattle It was noticed that one cow was not yielding milk in the house The owner pursued it and observed that the cow was standing on a bush and pouring out its milk The man cleared that region of bushes and discovered a big Sivalingam there The same Lingam now goes by the name Sri Golingeswaraswamy.

It is revealed from a stone inscription, that was found in Mallipudi village of this district, that there was Sri Agasthyeswaralayam at Nidadavole This inscrpition was written in 1219 A D and was discovered in a Vishnalayam in Mallipudi According to some other inscriptions, it is learnt that there were also very big temples called Mahadeveswara temple and Kumaraswamy temple in the vicinity

The ancient temples of Nidadavole were ravaged during the Muslim onslaught that took place in 16th and 17th centuries Many images of the deities were broken to pieces People must have hidden under ground some beautiful images at that time, which are discovered now-a-days

In the compound of the house of a Golla, which is behind Madanagopalaswamy temple, was discovered a stone pillar, inscription on which relates to King Vishnu Vardhana of Eastern Chalukyas and was written in Telugu It reveals that Vemuluru Komaiah gave away 52 sheep to a person to conduct *akasa deeparadhana* in Kumaraswamy temple

Another inscription was found in Madanagopalaswamy temple which belongs to 1199 saka year This reveals that Pubbaiah of Niravadyaprolu gave away 50 cows to Deveboya, for the necessary ghee to conduct the *akasa deeparadhana* in Mahadeveswara temple

An inscription of 1227 saka year on a stone pillar discovered in a mosque, mentions that the pillar was intended for erection in Mahadeveswara temple The inscription on a pillar found out near the *Kota dibba*, which was written in 1227 saka year, relates that Kuchena, son of Devaraju Peddim of Athukur donated land to Chenna Malladevaswamy From the same pillar it is

deciphered that on Thursday, *Chaitra Suddha Padyami* of 1227 Saka year, some other people also donated some lands to Chenna Malladevaswamy and that on Monday, *Vaisakha Bahula Ekadasi* of 1228 Saka year, King Vishnu Vardhana assigned some lands to Chenna Malleswaraswamy at Gurralagunta

All the above mentioned inscriptions were written in Telugu In Kumaradevam, a nearby village to Nidadavole, some more inscriptions were discovered which mentioned donations given to some temples The stone pillars, upon which these incriptions are written are now in Kalyanamantapam and Mukhamantapam in Sri Venkateswaraswamy temple of Kumaradevam village

SOURCE .
1. *Sri Goparaju Satyanarayanamurty, Teacher, Nidadavole*
2. *Sri Ch V Ramanarao, Teacher, Abhyudaya Samithi Junior Basic School, Nidadavole*
3. *Sri D Venkateswarlu, Teacher, Nidadavole.*
4. *Sri G Suryarao, Teacher, Abhyudaya Samithi Junior Basic School, Nidadavole*
5. *Sri C Satvanarayanamurty, Bill Collector, Nidadavole Panchayat, Nidadavole*
6. *Sri R. Suryanarayanamurty, Teacher, Nidadavole.*
7. *Sri D Subbaiah, Teacher, Raipeta, Nidadavole*
8. *Sri Vemuri Satyanarayana, Headmaster, Nidadavole*
9. *Sri Ragidimilli Satyanarayanamurty, Teacher, Nidadavole*
10. *Sri B Gangaraju, Teacher, Panchayat Samithi Elementary School Nidadavole*
11. *Sri Alamuri Krishnamraju, Teacher, Hindu Aided Higher Elementary School, Raipeta, Nidadavole*
12. *Sri K Veeranna, Teacher, Higher Elementary School, Basivireddypet, Nidadavole*
13. Sri *Vanga Ramanna, Teacher, Nidadavole*
14. Sri *V Ramarao, Teacher, Higher Elementary School, Basivireddypet, Nidadavole.*
15. *Sri Kanda Ghatodgajudu, Teacher, Nidadavole*
16. *Sri Y Venkateswara Rao, Teacher, Hindu Aided Elementar School, Basivireddipet, Nidadavole*
17. *Nidadavole Charitra, Sri Goparaju Venkatanandam, Abhyudaya Publications, Nidadavole*

28 Unagatla — Situated at a distance of about ½ a mile from the Narsapur–Prakkilanka road, 2½ miles from Chagallu Railway Station, 5 miles from Nidadavole Railway Station and 11 miles from Kovvur

The population of the village is 4,107 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Golla, Kalali including Settibalija, Vadrangi, Kummari, Medara, Kamsali, Chakali, Mangali, Uppara, etc ; Scheduled Castes (624) — Dommara, Madiga, Mala, etc , Scheduled Tribes (18)—Yerukula, etc , and Christians The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditional occupations

Sri Subrahmanyaswamy temple with the image in the form of a serpent carved on a stone, four Sri Rama temples with the images in human form and village deity Mahalakshmamma temple and a church are the places of worship in the village

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) Festival arrangements are made a day in advance On that night the deity is taken in a procession The devotees take oil bath and go to the temple with fruits, flowers, *kumkum*, turmeric, camphor, *agarbathis* and silver serpent hoods and offer them to the deity Fasting and *jagarana* are observed by the devotees The festival is of local significance The local Hindus participate *Prasadam* is distributed to all

A fair is held in connection with the festival for 2 days near the temple A few shops are held with eatables and lac toys, etc

Mahalakshmamma Jatara is celebrated in the village, when there are any diseases prevalent in in the village Cocoanuts, fruits and *panakam*

(jaggery melted with water) are offered. Animals are sacrificed in fulfilment of vows *Pujaris* are Chakalis.

SOURCE 1. *Sri Varanasi Venkata Subba Rao, Agriculturist, Unagatla*
2 *Sri D Satyanandam, Teacher, Unagatla*
3. *Kumari V. Alice, Teacher, Unagatla*
4. *Sri A Ramamurty, Teacher, Unagatla*
5. *Sri N. Raju, Assistant Teacher, Unagatla.*
6. *Sri Athunuri Ramamurty, Landlord, Unagatla*
7 *Sri D Satyanarayana Murty, Headmaster, Panchayat Samithi Elementary School, Unagatla*

29 Chagallu— Situated on the Eluru–Nidadavole bus route at a distance of 6 miles from Nidadavole and 9 miles from Kovvur The railway station Chagallu is 2 miles from the village on Vijayawada —Waltair Section It is on the bus routes from Nidadavole to Eluru, Polavaram and Jangareddigudem It is believed that once Moudgalyamaharshi did penance here. A canal called Pemulakalva which is to the east of the village is believed to be of natural formation and not dug by human hand

The population of the village is 6,820 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kapu, Kamma, Goundla including Ediga and Settibalija, Devanga, Yadava, Kuruva, Kamsali, Chakali, Mangali, Kummari, etc , Scheduled Castes (1,141)—Adi Andhra, Arundhatiya, Madiga, Mala, etc., Scheduled Tribes (16); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, toddy tapping, palm fibre making, labour and other traditional occupations

The temples of Subrahmanyaswamy, Sri Rama, Siva, Ganapathi, Anjaneyaswamy, Rajeswaraswamy and village deities Patemma, Mahalakshmamma, Muthyalamma, Konthamma, mosques and churches are the places of worship in the village.

Sri Subrahmanyaswamy Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November—December). A procession is taken out The festival is being celebrated for the past about 80 years and is of local significance About 1,000 Hindus, local and from the neighbouring villages, congregate *Prasadam* is distributed to all

A fair is held in connection with the festival for 5 days near the temple Some rents and taxes are collected from the tradesmen by the Panchayat Board Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, clothes, agricultural implements, bangles, boxes, baskets and earthen and wooden toys are brought and sold Dramas, music and *Harikathas* afford entertainment to the visitors There is a choultry in the village and there is free feeding to some extent

Patemma Jatara is celebrated for three days once in 12 years according to the convenience of the villagers During the Jatara, a hut is built in the centre of the village and the deity which is taken to the hut from the temple is again taken back to the temple after the festival is over Every day *sevas*, *aradhanas* are performed to the deity On the last day the deity is taken in a procession and *panakam* and *kumbham* are offered to the deity On the third day, goats, fowls, sheep and a he-buffaloe are sacrificed before the temple and the hut in the centre of the village is burnt Kammas and Kapus patronise the Jatara The Hindus, local and from the neighbouring villages, congregate *Pujaris* are Kummaris and Chakalis with hereditary rights

Ganapathi Navaratrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August–September) It is being celebrated for the past 20 years Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April)

SOURCE· 1 *Sri M. Muneeswara Rao, Teacher, Special Panchayat Samithi Elementary School, Chagallu*
2 *Sri Yerroju Venkata Rao, Clerk Panchayat Office, Chagallu*
3 *Sri G Bala Raju, Teacher, Panchayat Samithi Elementary School, Chagallu*
4 *Sri G. Kondala Rao, Teacher, Panchayat Samithi Elementary School, Chagallu.*

30 Kovvur— The taluk headquarters situated on the right bank of the river Godavari facing Rajamundry city on the left bank It is a railway station on Vijayawada–Waltair section of the Southern Railway at a distance of 89 miles from Vijayawada

Gowthama, the great saint, built Varadagopalaswamy temple and on the four sides of the temple, streets were constructed and a village was founded Gowthama named that village as Govur which, in course of time, became Kovvur in usage

The total population of the town is 15,427 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (1,852), Scheduled Tribes (49), Muslims and Chrsitians The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations

The temples of Sri Varadagopalaswamy, Chodeswara, Subrahmanyaswamy, Gowthameswaraswamy Balatripurasunderswarudu, Chaitanyaswamy, Radhakrishna, Anjaneyaswamy and of the village deity Kovvuramma (image in human form with 4 hands) are the places of worship in the town Besides these temples, there are a Sankaracharya *mutt*, a mosque and a church in the town

It is believed that Gowthama Rishi desirous of having a sacred river that would wash away the sins of *gohathya* (killing a cow) created river Godavari

> "The peculiar sacredness of the Godavari is said to have been revealed by Rama himself to the *rishi* Gautama The river is sometimes called Goda, and the sacred character especially attaches to the Gautami mouth According to the popular legend, it proceeds from the same source as the Ganges by an underground passage, and this identity is preserved in the familiar name of Vriddha-Ganga But every part of its course is holy ground, and to bathe in its waters will wash away the blackest sin "1

Gowthama Rishi who was a powerful saint was feeding the people during the twelve years of continuous famine with the help of food grains he was growing by his *tapassakthi* Eswara in the form of a cow and Vighneswara in the form of a calf were destroying the crops In order to protect the crop, the Rishi hit the cow with *darbha*, as a result of which the cow died. This is how he was subjected to *gohatya* sin He wanted a sacred place to be named Govuru and establish a presiding deity As he was thinking about the deity, Gopalaswamy (Sri Krishna) appeared with His consorts Rukmini and Satyabhama, promised to come down to earth to save him and the world through him, asked him to carry Him on seven tender leaves and establish Him where the leaves would be damaged or torn The next morning, while he was offering *arghya* to the Sun in the river, the image of Gopalaswamy appeared in his hands He carried it according to the instructions of the Lord, and installed it where the leaves gave way, with the assistance of the other *rishis* to whom he narrated his experience Tearing of the leaves was interpreted as destroying the sins of the devotees Gowthama and his wife Ahalya were the chief of those that took part in the function The image resembles the stone in the Godavari river but there is no clear chiselling Gopalaswamy is with Rukmini and Satyabhama wearing the feathers of peacock on the head, crossing the right leg over the left and holding the flute in both the hands The sanctum sanctorum, the inner hall, the outer *mantapam* with the temple of Garuda (the sacred kite and the *vahanam* of Vishnu) and the *dhwajasthambham* (victory pillar) comprise the temple To the right there is the image of Dasanjaneya (Hanuman, the servant) There is the *kalyana mantapam* to the south and nearly there are six old wood-apple trees A town with four streets on four sides of the temple flourished The village was named Govuru All devotees were granted their desires and hence the epithet *varada* (giver) was added and the Lord is called Varadagopalaswamy During the Nizam's rule a noble Reddy donated 40 acres of land, a single plot half a mile from the village for lighting, etc , dedicated to the deity About one hundred years back in the year Prabhava, one Govardhanam Rangacharyulu donated Garuda *vahanam* and Sesha *vahanam* to the swamy In 1907 the temple of Sri Rama with images of Sita, Lakshmana and Anjaneya and *dhwajasthambham* were installed A car and Anjaneya *vahanam* were added The image of Lakshmi Devi was installed by Srimathi Mukku Lachchamma and this temple is to the north of the Gopalaswamy temple facing south

Kovvuramma Jatara is celebrated for 4 days from Telugu New year's day, i e , *Chaitra Suddha*

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1 *The Imperial Gazetteer of India*, vol XII Clarendan Press, Oxford, 1908), p 299

ıdyamı (March-Aprıl) On the nıght of the first ıy a fowl ıs sacrıficed, ıts blood ıs mıxed wıth ımbham and taken ın a processıon ın a wınnow on e head of a person The process ıs repeated wıth ›at and he–buffaloe successıvely on the remaın-g nıghts On the last day a young pıg ıs bur-d ın the ground upto the head and the deıty ıs ken ın processıon over the head of the pıg The cal people congregate

The Kalyanamahothsavam of Varadagopala-vamy ıs celebrated for a day on *Vaısakha Suddha kadası* (Aprıl–May) The common Hındu fes-vals are all observed here wıth partıcular devotıon ıd enthusıasm. *Mukkotı Ekadası* on *Margasıra Sud-ıa Ekadası* (November-December) ıs a specıal oc-ısıon here On that day Gopalaswamy on Garuda, hakraperumallu on Sesha, Sıta and Rama on njaneya, Anjaneya on a *chaluvachapparam*, Lakshmı ı a palanquın and Choleswaraswamy (ınstalled y a Chola chakravarthı) on Nandı (bull), are all ıken ın processıon Brahmıns recıte *vedas* and ll take part ın the festıval decoratıng the streets ıth festoons of green mango leaves.

A bath ın the rıver Godavarı at Kovvur ıs lways associated wıth sanctıty The town has a ›eautıful bathıng ghat where hundreds of people, omıng even from dıstant places, are seen every lay bathıng ın the rıver. The followıng extract rom the Madras Dıstrıct Gazetteers testıfies the ›elıef of Hındus ın thıs regard

> "Seven tradıtıonal mouths are recognısed as sacred by Hındus The holy waters of the Godavarı are saıd to have been brought from the head of Sıva by the Saınt Gautama, and the seven branches by whıch ıt ıs tradıtıonally supposed to have reached the sea are saıd to have been made by seven great *rıshıs* The mouths of these are consıdered especıally holy, and to bathe ın the sea at any one of them ıs consıdered an act of great relıgıous efficacy It ıs customary for the pıous (especıally chıldless persons desırous of offsprıng) to make a pılgrımage to each ın turn and bathe there, thus performıng the *sapta-sagara-yatra* or 'pılgrımage of the seven confluences' The Vaınateyam ıs not one of these tradıtıonal mouths, but ıs supposed to have been created afterwards by a *rıshı* of that name who stole a part of the Vasıshta for the purpose. The tradıtıonal seven are the Kasyapa or Tulya (the Tulya Bhaga draın), the Atrı (the Corınga river), the Gautamı, the Bharadvaja, the Vıswamıtra or Kausıka, the Jamadagnı and the Vasıshta The Bharadvaja, Vıvamıtra and Jamadagnı no longer exıst, but pılgrıms bathe ın the sea at the spots where they are supposed to have been a bath ın the rıver anywhere along ıts course has great sanctıfyıng vırtue " 1

SOURCE *Srı Srıpada Surya Prakasa Rao, Teacher, Kovvur*

31 Pasıvedala—Sıtuated on Vıjayawada–Waltaır sectıon of the Southern Raılway at a dıstance of 2 mıles from Kovvur Gouthama Maharshı dıd penance ın Gopadakshetram (Kovvur) At that tıme the people ın the area were affected by drought Gouthama wıth hıs *yoga* power cultıvated the land every day and was supplyıng food to all Gouthama had the *yoga* power of separatıng Ganga from Eswara One day Eswara became a cow and Ganapathı a calf and both the cow and the calf began to destroy the crop Gouthama beat the cow wıth a *darbha* The cow sufferıng from the paın came runnıng to thıs vıllage and dıed here wıth the paın The vıllage thus got the name Pasuvedana (*pasu* means cow and *vedana* means paın) and gradually ıt became Pasıvedala

The total populatıon of the vıllage ıs 3,671 and ıt ıs made up of the followıng communıtes Caste Hındus—Brahmın, Vaısya, Telaga, Kapu, Kamma, Gowda, Vadrangı, Kamsalı, Kummarı, Kanchara, Chakalı, Mangalı etc , Scheduled Castes (829)– Madıga, Mala, Muslıms and Chrıstıans The chıef means of lıvelıhood of the people are agrıculture, agrıcultural labour and other tradıtıonal occupatıons

The temples of Srı Rama and vıllage deıty Gogulamma and a church are the places of worshıp ın the vıllage

Srı Veerabrahmamgarı Uthsavam ıs celebrated for 3 days from *Kartıka Bahula Ekadası* (October–November) ın memory of that saınt It ıs beıng celebrated from many years and ıs of local sıgnıficance The devotees, local and from the neıghbourıng vıllages, congregate

Srı Rama Navamı ıs celebrated for 5 days from *Chaitra Suddha Navamı* (March–Aprıl). *Kalyanam* and *pattabhıshekam* of Rama are performed The festıval ıs beıng celebrated from many years, and ıs of local sıgnıficance. Local Hındus partıcıpate *Pujarı* ıs a Brahmın *Prasadam* ıs dıstrıbuted to all. There ıs free feedıng to some extent.

Madras Dıstrıct Gazetteers— *Godavarı*, Vol. I (Madras 1907) p 6

Swamy Pragnanandaswamy, who did penance for many days in the Himalayas, came down to Pasuvedala and settled here A festival is being celebrated in connection with the birth day of the Swamy in *Kartikam* (October–November) He was a great saint All communities take part in *bhajans*, the festival and spiritual lectures, which are the items of celebrations

Gogulamma Jatara is celebrated during *Sankranti* (13th to 14th January) Processions are taken out Goats and fowls are sacrificed to the deity

SOURCE 1 *Sri P Venkanna, Teacher, Pasivedala.*
2 *An Enumerator.*
3 *Sri Veeravalli Solomon, Teacher, Panchayat Samithi Junior Basic School, Pasivedala*

32. Chandravaram, hamlet of **Mallavaram**—Situated at a distance of a mile from Chagallu Railway Station *via* Mallavaram

The population of the village is 3,976 and it is made up of the following communities Caste Hindus—Kapu, Kamma, Kalali, Chakali, etc , Scheduled Castes (972), Scheduled Tribes (18), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Kodanda Ramaswamy, Subrahmanyeswaraswamy, Anjaneyaswamy and of village deity Ammavaru and a mosque are the places of worship in the village

Sri Kodanda Ramaswamy Sapthaham is celebrated for 7 days during December, once in 2 years Cocoanuts, fruits *neivedyam* and flowers are offered to the deity. Devotees observe fasting and *jagarana* during the festival days The festival is being celebrated for the past 8 years and is of local significance About 5 to 6 hundred Hindus, local and from the neighbouring villages, visit the temple during those days *Pujari* is a Vaishnava Brahmin There is free feeding to some extent.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) *Ekaham* is celebrated in the Kodanda Ramaswamy temple every year

SOURCE . *Sri Ch Gursalam, Teacher, Panchayat Samithi Elementary School, Chandravaram*

33 Gowripalle, hamlet of **Mallavaram**—Situated at a distance of ½ a mile from Chagallu Railway Station on the Vijayawada-Waltair section of the Southern Railway The hamlet is at a distance of 4 furlongs from the main village Mallavaram

The population of the village is 3,976 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Telukula, Kamsali, Chakali etc , Scheduled Castes (972)–Adi Andhra, Madiga, Mala, Scheduled Tribes (18), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama temple and Ramalingeswara (Siva) temple are the places of worship in the village There is village deity Arlamma with no temple.

Sri Ramalingeswara *kalyanam* is celebrated for a day on *Kartika Bahula Dasami* (October–November) The festival is being celebrated for the past 30 years and is confined to the village Kammas patronise the festival The local devotees congregate

Sri Rama Navami is celebrated in Rama temple on *Chaitra Suddha Navami* (March–April)

Arlamma Jatara is celebrated for a day once in 4 or 5 years The *jatara* is being celebrated for the past 50 years Local people congregate.

SOURCE *Sri Dasika Seshaiah, Teacher, Gowripalle*

34 Madduru—Situated at a distance of 2½ miles from Nidadavole Railway Station and 4½ miles from Kovvur

The population of the village is 3,387 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (482), Scheduled Tribes (4), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Subrahmanyaswamy is worshipped in the village.

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) The Hindus of the village congregate

SOURCE *Statement of Fairs and Festivals furnished by the Superintendent of Police, West Godavari*

35 Markondapadu—Situated at a distance of 1½ miles from Chagallu Railway Station, about 10 miles from Nidadavole by canal and 14 miles from Kovvur by road As an image of Markandeya was discovered here, the village was known as Markandeyapuram, which gradually became Markondapadu

The total population of the village is 3,279 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kalali, Kummari, Golla, Chakali, Mangali, Kamsale, etc , Scheduled Castes (981)–Arundhatiya, etc , Scheduled Tribes (10)–Yerukula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Markandeswaraswamy and of the village deities Muthyalamma and Mahalakshmamma and a church are the places of worship in the village

Subrahmanya Shashti is celebrated in Markandeswaraswamy temple for 2 days from *Margasira Suddha Shashti* (November–December) *Kalyanam* of the deity is performed Offerings are made in the form of cash and kind. The festival is being celebrated for the past 15 years and is confined to this village only Kammas patronise the festival The local Hindus congregate *Pujari* is a Brahmin of Harithasa *gotram*

Jatara for the village deities is celebrated for a day once in 2 or 3 years Fruits and flowers are offered and animals are sacrificed *Pujari* is a Kummari with hereditary rights and the patrons are Kammas

Arlamma *Aradhana* is performed for a day every year Fruits and flowers are offered and animals are sacrificed

SOURCE
1 *Sri Y Suryanarayana, Teacher, Panchayat Samithi Elementary School, Markondapadu*
2 *Sri Mahasinabhattu Sayapa Raju, Teacher, Panchayat Samithi Elementary School, Markondapadu*
3 *Sri S Bhima Murty, Tecaher, Gowripalle*
4 *Sri H V Prabhakara Sastri, Teacher, Panchayat Samithi Elementary School, Markondapadu*

36 Singanamuppavaram—Situated at a distance of 4 miles from Nidadavole on the Eluru–Nidadavole bus route and 11 miles from Kovvur

The population of the village is 644 and it is made us of the following communities Caste Hindus—Brahmin, Vaisya, Telaga, Kamma, Kalali, Chakali, Mangali, Scheduled Castes (163)–Arundhatiya, etc , and Scheduled Tribes (4) The chief means of livelihood of the people are agriculture and agricultural labour

There is Sri Rama temple in the village, village deity Udugulamma is also there

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) Lord's *Kalyanam* is performed The festival is being celebrated for the past 50 years The local Hindus congregate *Prasadam* and *panakam* are distributed to all.

Village deity Udugulamma Sevas are performed every year

SOURCE *Sri Kasivajhala Venkata Subbarayudu, Agriculturist, Singanamuppavaram*

37 Brahmanagudem—Situated at a distance of 16 miles from Kovvur by road There is a halting station on Vijayawada–Waltair section for this village by the side of Nidadavole Railway Station, which is at a distance of 2 miles from here

The total population of the village is 3,058 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kamma, Kapu, Telaga, Settibalija, Yadava, Kuruva,

etc , Scheduled Castes (841)– Adı Andhra, Arundhatıya, and Scheduled Trıbes (1) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Siva with the stone Sivalingam and of Lord Rama with the stone images of Rama, Sita, Lakshmana, Bharatha and Satrughna are the places of worship in the village. The stone image of the village deity Nagaramma is also worshipped

Maha Sivaratri is celebrated for 3 days from *Magha Bahula Ekadasi* to *Triodasi* (January–February) On the last day the deity is taken in a procession to the accompaniment of music Fruits and flowers are offered Devotees take oil bath and observe fasting and *jagaram* during the festival. The festival is being celebrated for the past many years and is confined to the village The local Hindus congreagte.

Sri Rama Navami is celebrated in Rama temple for 5 days from *Chaitra Suddha Navami* (March–April) *Kalayanam* is performed On the last day a procession is taken out with music. Local Hindus congregate *Pujari* is a *Vaishnava* with hereditary rights

Kunthidevi Panduga is also celebrated in the village

SOURCE *1 Sri G Venkatrao, Teacher, Panchayat Samithi Elementary School, Brahmanagudem*
2 Sri Veernala Thirupanyamdas, Teacher, Brahmanagudem

38. Gopavaram— Situated at a distance of 3 miles from Nidadavole Railway Station and 10 miles from Kovvur by road

The population of the village is 1,248 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Kamma, Kalali etc ; Scheduled Castes (272), and Scheduled Tribes (1) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Venugopalaswamy, Siva, Subrahmanyeswaraswamy and village deity Ammavaru are the places of worship in the village

Sri Venugopalaswamy *Kalyanam* is celebrated for a day on *Phalguna Suddha Ekadasi* (February–March) It is being celebrated for the past 62 years and is confined to the village The temple committee organises the festival. The local Hindus congregate. *Pujari* is a Vaishnava of Srivatsasa *gotram*

Sri Subrahmanyaswamy Shashti is celebrated on *Margasira Suddha Shashti* (November–December)

SOURCE *Sri Kakaraparthi Seetharamaiah, Teacher, Special Elementary Panchayat School, Gopavaram*

39. Atlapdu—Situated at a distance of half a mile from Nidadavole Railway Station and one mile from the Nidadavole–Polavaram road

The population of the village is 1,490 and it is made up of the following communities· Caste Hindus—Brahmin, Kapu, Chakali, etc ; Scheduled Castes (374)–Adi Andhra, Scheduled Tribes (4), and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva, Rama, Subrahmanyaswamy and village deity Nangalamma are the places of worship in the village

Every year in Siva temple *abhishekam* is performed to the Lord on every Monday in the month of *Kartikam* (October—November) Local Hindus participate in the festival *Pujaris* are Brahmins

SOURCE *Sri J Venkata Ramana, Teacher, First Assistant, Hindu Aided Elementary School, Atlapadu*

40. Settipeta — Situated at a distance of 2 miles from Nidadavole Railway Station and 13 miles from Kovvur Tallapalem is the hamlet of this village

The total population of the village is 3,456 and it is made up of the following communities· Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kapu, Golla, Vadde, Gouda, Kamsale, Chakali, Mangali, Jalari, etc ; Scheduled Castes (404)

—Adi Andhra, Madiga, Mala, etc; Scheduled Tribes (17)—Yerukula, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Rama and Vinayaka are the places of worship in the village There are village deities Nangalamma, and Mavullamma and a church in the village

The image of Mavullamma is a brass pot and margosa leaves are tied to the top of it and white and black dots are painted on the pot There are two temples of the deity—one is called *puttili* (పుట్టిల్లు — parents' house) and it is a hut of palm leaves and the other temple is called *attillu* (అత్తిల్లు—mother-in-law's house) and it is constructed with lime and bricks

Nangalamma Jatara is celebrated for 3 days during Sankranti, *i e*, on the 13th, 14th and 15th of January, Goats, fowls and sheep are sacrificed to the deity *Bonalu* are placed in a winnow on the head of a person who goes round the temple and the village A young pig is buried in the ground up to the head and cattle and people walk over the pig on their way to the temple The Jatara is of ancient origin and is of local significance The Hindus, local and from the neighbouring villages, congregate

Sri Seetha Ramaswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) Cocoanuts, fruits, flowers, betel leaves with betel nuts and money are offered to the Lord The festival is being celebrated for the past 50 years and is of local significance The temple has about 11 acres of Inam land The Hindus, local and from the neighbouring villages, congregate without any distinction of caste and creed *Pujari* is a Vykhanasa of Gowthamasa *gotram Prasadam* is distributed to all There is free feeding sometimes This festival is celebrated by the income got from the lands donated by the villagers

A story is current about the village deity here. The actual name of the deity Mavullamma is Rakuduru Mavulamma Rakuduru is a village in West Godavari District Mavullamma who got herself establishhed there was harming the villagers and cattle All the villagers prayed to her and performed *seva* to her. Through one of the villagers the deity asked them to offer a person every day towards her food The villagers agreed to that and every day one person was going to the deity as food for her That person was used to be placed in the temple and locked On the following day when the door was opened,there were seen only the bones of the person One day the turn came to a Gavarla boy He had his meals as usual He took a whip with him and went to the temple, entered it and asked the villagers to lock up the door from outside He was standing in the temple carefully watching At midnight the *devatha* appeared in a human form of huge size before him and asked him to bow to her feet But the boy said that he did not know how to bow and requested her to demonstrate for him The deity bent down and bowed As soon as the deity bowed, the boy began whipping her terribly Mavullamma was not able to open the doors, as they were fastened with enchanted locks She created an opening in the wall and ran away from there through a tunnel She halted at this place (Tallapalem) where there was then no deity nor a temple It is believed that even today the underground tunnel from the temple at Rakuduru to this place is existing It is also believed that she is one of the hundred and one sisters of a single brother, Pothuraju, established in different parts There are two palm trees in the village, which are called Pothuraju *thallu* (Pothuraju palms) During the annual festivals, worship takes place near the trees and birds are immolated

The running away of a deity unable to bear the whipping of a boy may appear strange but it is not without an explanation As mentioned above, she must be one of the 101 *Kshudra Devatas* who have not got intrinsic spiritual power They wield their influence over men only on account of the psychological fear complex of the ignorant populace In fact they have no influence over people who worship higher powers and chant powerful *mantrams* When once the boy had the upper hand, she had had no choice but to flee from there She was helpless against the enchanted lock In fact the temples of these *Kshudra Devatas* were the rendezvous of professional dacoits and bandits. These dacoits and bandits had a belief that if the first blow was hit by the people they attack, their attempt against the latter would end in a defeat for them and were therefore giving up the attack in such cases. It was usual with them to give a blow first It was also the practice by the wary

traveller to attack first and escape from subsequent blows and loss of propertv

The stories current about Mavullamma say that that deity has inauspicious feet (చెడ్డ పాదాలు) —*chedda padalu*) and therefore, the place wherever she sets her foot is ruined When the deity lived with her parents that family was reduced to penury She visits her mother-in-law's place only once in 7 years and stays there only for a week This is the significance of the celebrations noted below The stories do not, however, mention details about the husband of the deity, his name, etc There are two temples for her in the village The house of the parents is thatched and that of the mother-in-law is of stone and lime She is taken to the mother-in-law's house, carrying her image by people walking on wet cloth spread on the ground, satisfying her desires, expressed on the way through some one, and then kept there for a week It is said that unless this festival is celebrated once in seven years, the peace of the place is disturbed and the village is reduced to a battle field This is the experience of past generation and a record is maintained of the experiences The residents of the village, therefore, celebrate this festival with great pomp and interest, inviting relatives from distant places as if it were a family function

Mavullamma procession festival is celebrated for a day on Sankranti, i e , on *Pushya Suddha Panchami* (December–January)

The brass pots are worshipped as the deity The Chakalis keep the pots on their heads and take them in a procession They keep *garagalu* or brass pots on their heads, cover coloured sarees over the pots and place a serpent made of brass over the pots and take them in a procession Goats, fowls, sheep and he-buffaloes are sacrificed to the deity The festival is of local significance The local Hindus congregate *Pujaris* are either Chakalis or Yadavas

SOURCE: 1. *Sri Uppuluri Veeranna, Teacher, Tallapalem*

2 *Sri Josyula Suryanarayana Murty, Teacher, Tallapalem*

3 *Sri S Rajasekhar Rao, Teacher, Settipeta*

4 *Sri G Venkateswara Rao, Teacher, Special Panchayat Samithi Higher Elementary School, Settipeta*

41 Singavaram—Situated at a distance of 2 miles from Nidadavole Railway Station and about 10 miles from Kovvur

The population of village is 1,583 and it consists of the following communties. Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kalali, Golla, Kamsali, Vadrangi, Chakali, Mangali, Scheduled Castes (321)—Madiga, Mala, and Scheduled Tribes (37)–Yerukula The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Rama temple with the stone images of Sri Rama, Lakshmana, Sita and Anjaneya and Sri Venugopalaswamy temple are the places of worship in the village

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) *Kalyanam* and procession are performed Cocoanuts, fruits, *chalipindi* and *panakam* are offered to the Lord The festival is being celebrated from many years and is confined to this village only The local Hindus congregate *Pujari* is a Vaishnava of Gowtamasa *gotram* with hereditary rights *Prasadam* is distributed to all Dramas, *bhajans* and *Harikathas* afford entertainment On the last day there is poor–feeding to some extent

SOURCE 1 *Sri M. Bhaskararao, Teacher, Special Panchayat Elementary School, Singavaram*

2. *Sri V. K Peruamallachary, Teacher, Special Panchayat Elementary School, Singavaram*

42. Pendyala—Situated at a distance of 8 miles from Nidadavole Railway Station Sri Rama is believed to have had performed here the obsequies of Jatayu, the eagle king which gave fight to Ravana, when he was abducting Sita from the *ashram* in the forest during the absence of Rama Jatayu was wounded fatally but lived to convey tidings about Sita to Sri Rama The cooked rice offered to the departed souls is called *pindam* and therefore the place came to be called Pindala and

gradually it became Pendyala There is another belief that sage Pandya did penance here and hence it is called Pendyala The river Vasishta, a branch of Godavari, flows beside the village

The population of the village is 2,254 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Kapu, Kalali, Palle, Chakali, Mangali, etc , Scheduled Castes (225)–Adi Andhra, Scheduled Tribes (12)–Bagata Yerukula, and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Sakaleswaraswamy (Siva) and Sri Rama are the places of worship in the village There are the village deities Chintalamma and Adi Laxmamma in the village

Sri Sakaleswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February). *Neivedyam* is offered. The festival is of local significance and the local Hindus congregate

Jatara for the village deities is celebrated for 2 or 3 days during Sankranthi i.e , January 14th Hindus, local and from the neighbouring villages, congregate. A fair is held with eatables, fruits, etc.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) in Rama temple.

SOURCE · 1. *Sri B. Ramachandrudu, Teacher, Panchayat Samithi Elementary School, Pendyala*
2. *Sri Pendyala Somasundaram, Teacher, Panchayat Samithi Elementary School, Pendyala*

43 Korupalle—Situated at a distance of 6 miles from Nidadavole Railway Station and 16 miles from Kovvur River Godavari is at a distance of one mile from this village

The population of the village is 1,109 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kapu, Velama, Kalali, etc; Scheduled Castes (243)–Arundhatiya, and Christians The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Subrahmanyaswamy with the image in the form of a serpent, Siva temple and the village deity Korupallemma and a church are the places of worship in the village

Sri Subrahmanyaswamy festival is celebrated for a day on *Margasira Suddha Shashti* (November–December) Fruits and flowers are offered The festival is being celebrated for the past 15 years and is confined to the village The local Hindus congregate The patrons and *pujaris* are the Brahmins.

The village deity Korupallemma Jatara is celebrated for 2 days once in three years Goats and he-buffaloes are sacrificed The sacrificed blood is mixed with cooked rice and scattered in the village The Jatara is being celebrated for the past 20 years and is confined to this village Local Hindus congregate

SOURCE 1. *Kumari G S S Mariamma, Teacher, Korupalle*
2 *An Enumerator*

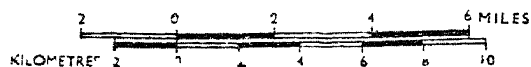


TADEPALLIGUDEM TALUK

FAIRS AND FESTIVALS

TADEPALLIGUDEM TALUK

WEST GODAVARI DISTRICT, A P



81° 30' E

17° 00'

16° 45'

FROM KOYYALAGUDEM

FROM DEVULAPALLE

TO KOVVUR

KOVVUR TALUK

FROM ELURU

ELURU TALUK

TO NIDADAVOLE

TADEPALLIGUDEM

TO ANUKU

TANUKU TALUK

TO ATTILI

TO TUNI

TO BHEEMAVARAM

KAIKALUR TALUK KRISHNA DISTRICT

BHEEMAVARAM TALUK

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 MARELLAMUDI	SOMALAMMA NO FIXED DATE
		GANGADEVI NO FIXED DATE
2	5 NALLAJARLA	LAKSHMI NARAYANASWAMY JAN FEB
		VENUGOPALASWAMY MAR APR
3	9 ANANTHAPALLE	SUBRAHMANYASWAMY NOV DEC
		MADANAGOPALASWAMY APR MAY
		DANDU GANGA BHAVANI 15TH JANUARY
4	23 KONDRUPROLE	VEERAMMA JAN FEB
5	28 MADHAVARAM	POLERAMMA MAR APR
		SUBRAHMANYESWARA SWAMY NOV DEC
		RAMALINGESWARA MAR APR
6	34 JAGANNADHA-PURAM	MALLESWARASWAMY MAR APR
7	44 KASIPADU	KASAMMA DECEMBER
8	4. MUDUNURU	GUBBALAMMA JANUARY
9	54 PENTAPADU AGRAHARAM	RAMALINGESWARASWAMY JAN FEB
10	62 PADAMARA VIPPARRU	MAHAKALI AND MAHALAKSHMAMMA FEB MAR
		SUBRAHMANYASWAMY NOV DEC
11	70 BADAMPUDI	ANJANEYASWAMY NOV DEC
12	82 PEDANINDRA-KOLANU	BHIMESWARASWAMY JAN FEB
13	90 KAKARAMILLI	MUTYALAMMA JANUARY
14	99 GANAPAVARAM	MAREMMA FEBRUARY
15	105 VALLURU	KOTLAMMA JANUARY
16	109 PIPPARA	MAHALAKSHMAMMA MARCH
17	112 MUGGULLA	MUGGULLAMMA MAR APR

Map labels: 1 MARELLAMUDI; 2 NALLAJARLA; 3 ANANTHAPALLE; 4 KONDRUPPOLE; 5 MADHAVARAM; 6 JAGANNADHAPURAM; 7 KASIPADU; 8 MUDUNURU; 9 PENTAPADU AGRAHARAM; 10 PADAMARA VIPPARRU; 11 BADAMPUDI; 12 PEDANINDRA KOLANU; 13 KAKARAMILLI; 14 GANAPAVARAM; 15 VALLURU; 16 PIPPARA; 17 MUGGULLA; R S

———	TALUK BOUNDARY
— — —	OTHER ROADS
▬▬	RAILWAY BROAD GAUGE
▬▬	NATIONAL HIGHWAYS
⊛	TALUK HEADQUARTERS
③	VILLAGE WITH SERIAL NO

81° 15' E

81° 30' E

M J SADIQ

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh Hyderabad

Section V

TADEPALLIGUDEM TALUK

Marellamudi—Situated at a distance of 11 miles from the Chebrole Railway Station on the Vijayawada–Waltair section of the Southern Railway and 15 miles from Tadepalligudem

The population of the village is 690 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Telaga, Vadla, Gouda, Chakali, Yadava, etc , Scheduled Castes (155)–Adi Andhra, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Rama, village deity Somalamma and tutelary deity Ganga Devi are the places of worship in the village

Somalamma and Ganga Devi Jatara is celebrated for a day once in 3 years or 5 years according to the convenience of the villagers Cocoanuts, and eatables are offered Fowls are sacrificed The patrons of Somalamma are the villagers and of Ganga Devi are the Telagas Local Hindus of all communities participate in the Jatara

SOURCE *Sri A V Subba Rao, Karanam, Marellamudi*

2 **Nallajarla**—Situated on the Madras–Calcutta National High way at a distance of 11 miles from Chebrole Railway station and 13 miles from Tadepalligudem

The total population of the village is 5,036 and it is made up of the following communities Caste Hindus—Brahmin, Telaga, Kamma Mutracha, Chakali, Mangali, Kamsali, etc , and Scheduled Castes (1,412)– Adi Andhra, Arundhatiya etc The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Venugopalaswamy, with the image in human form with a flute at the mouth, and of Lakshminarayanaswamy are the places of worship in the village Sri Lakshminarayana is represented by an image in human form in a reclining posture with a lotus sprouting from the umbilicus and with Lord Brahma sitting on it Village deity Ammavaru is also there in the village

Sri Lakshminarayanaswamy Kalyanamahothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February) This festival is being celebrated for the past 16 years and is of local significance The local Hindus of all communities congregate. Lectures, *Harikathas*, *bhajans* and *namasankeerthanas* are held *Prasadam* is distributed to all

Sri Venugopalaswamy Kalyanam is celebrated for a day on *Chaitra Suddha Ekadasi* (March–April) This festival is being celebrated from many years The local Hindus of all communities congregate *Pujari* is a Vaikhanasa Brahmin with hereditary rights *Teertham* and *Prasadam* are distributed to all

Village deity Jatara is celebrated once in 4 or 5 years according to the convenience of the villagers Fowls are sacrificed.

SOURCE *Sri B Jogi Raju, Karanam, Nallajarla*

3 **Ananthapalle**—Situated on the Madras–Calcutta National High way at a distance of 16 miles from Tadepalligudem and 30 miles from Eluru

The total population of the village is 5,547 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Turupukapu etc , Scheduled Castes (976), and Scheduled Tribes (42) The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Subrahmanyaswamy, Vegilingeswaraswamy, Madana Gopalaswamy, and village deity Dandu Ganga Bhavani are the places of worship in the village

Sri Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) Cocoanuts are offered Devotees take oil bath and observe fasting and *jagarana* There is a Board of Trustees for temples and the festivals are conducted by them. *Prasadam* is distributd to all

Sri Madana Gopalaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) This festival is of ancient origin and is of local significance The local Hindus congregate

Dandu Ganga Bhavani *seva* is performed for 2 days from the day following *Sankranthi* i e (January 15th). Cocoanuts are offered.

Sivaratri is celebrated for a day on *Magha Bahula Chaturdasi* (January–February) in Vegilingeswaraswamy temple Devotees take oil bath and observe fasting, and *jagarana*. During the festival days the devotees take bath in Yerrakalva, a local stream of perennial flow

SOURCE : *Sri M. Venkata Seetharama Rao, Karanam, Ananthapalle*

4. **Kondruprole**—Situated at a distance of 3 miles from Tadepalligudem Railway Station on the Vijayawada–Waltair section of the Southern Railway

The population of the village is 1,600 and it is made up of several sub–communities of Caste Hindus, and Scheduled Castes (243) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Rama, Siva and of village deity Veeramma are the places of worship in the village

Veeramma festival is celebrated for 5 days from *Magha Suddha Ekadasi* (January—February) Fruits are offered. Devotees observe fasting and *jagarana* Yadavas are the chief patrons Hindu devotees of all communities participate. During the festival days, some Yadavas narrate the life stories of Veeramma and the miracles performed by her. *Pujari* is a Yadava with hereditary rights

In the Sivalayam, during *Asviyuja Suddha Dasami* (September—October), a festival is celebrated for Sri Veereswaraswami

SOURCE : *Sri Samayamantri Satyanarayana Murty, Karanam, Kondruprole*

5. **Madhavaram**—Situated on the Eluru–Bhimavaram bus route at a distance of 5 miles from Nawabpalem Railway Station on the Vijayawada Waltair section of Southern Railway, 12 miles from Tadepalligudem town and 40 miles from Eluru city There are bus communications from this village to Eluru, Bhimavaram, Tadepalligudem etc

The population of the village is 4,746 and it is made up of the following communities Caste Hindus–Brahmin, Sale, Vaisya, Telaga, Kummari, Telukula, Vadde, Chakali, Mangali, Kamsali, Kalali etc , Scheduled Castes (1,360)–Adi Andhra, Scheduled Tribes (42)–Yerukula, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Ramalingeswaraswamy, Subrahmanyeswaraswamy, Anjaneyaswamy, Sri Rama and Kanchi Kamakshamma are the places of worship in the village. There is a temple to the saint Veerabrahmam and also a temple for the village deity Poleramma

Poleramma festival is celebrated for 3 days from *Chaitra Suddha Paydami* (March–April) A procession is taken out Fowls and sheep are sacrificed on the first day People offer fruits etc in fulfilment of vows This festival is being celebrated for the past two generations and is of local significance About 400 Hindus, local and from the nearby villages, congregate

A fair is held near the temple for 3 days in connection with the festival Eatables, toys, cocoanuts, etc are brought and sold Dramas, *Harikathas*, puppet shows and lotteries afford entertainment to the visitors.

Sri Ramalingeswara festival is celebrated for 5 days from *Chaitra Suddha Navami* (March-April) Devinavarathrulu are celebrated for 9 days from *Asviyuja Suddha Padyami* (September-October) Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Shashti* (November-December)

A fair is held in this connection near the temple About 400 Hindus, local and from the nearby villages congregate Eatables, cocoanuts, fancy goods, mirrors, combs, and toys etc , are sold

In the entire *Pushyam* (December-January) in Rama temple, every day *pujas* and processions are performed.

SOURCE · *Sri Samayamanthri Venkata Sivaramaiah, Karanam, Madhavaram*

6. **Jagannadhapuram**—Situated at a distance of 2 miles from the Nawabpalem Railway Station on Waltair-Vijayawada section and about 6 miles from Tadepalligudem

The total population of the village is 5,078 and it is made up of the following communities· Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Golla, Kamsali, Kalali, Sale, Senapathulu, Chakali, Mangali, etc , Scheduled Castes (1,042) and Scheduled Tribes (65)—Yenadis etc The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations

Sri Malleswaraswamy and village deity Muthyalamma are worshipped in the village

Sri Malleswaraswamy Kalyanamahothsavam is celebrated for 1 day on *Chaitra Suddha Padyami* (March-April) The local Hindus of all communities congregate.

Muthyalamma festival is celebrated in the month of January

SOURCE *Sri Pasala Rama Rao, Village Munsiff, Jagannadhapuram*

7 **Kasipadu**—Situated at a distance of 7 miles from Tadepalligudem

The population of the village is 2,030 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Kshatria, Chakali, etc , Scheduled Castes (302)–Mala, etc., Scheduled Tribes (74), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Siva, Rama and a Church are the places of worship in the village. There is village deity Kasamma with no temple

Kasamma Jatara is celebrated for a day during December Offerings and sacrifices are made in fulfilment of vows. This Jatara is of local significance. The Hindus of the village congregate A Chakali is the *pujari*

SOURCE *Sri T Somaiah, Karanam, Kasipadu*

8 **Mudunuru**— Situated at a distance of about 2 miles from the Tadepalligudem–Bhimavaram bus route and 4 miles from the Tadepalligudem Railway Station

The population of the village is 1,508 and it is made up of the following communities . Caste Hindus—Brahmin, Telaga, Velama, Kamsali etc , Scheduled Castes (213) and Scheduled Tribes (3) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Rama, Anjaneyaswamy and of the village deity Gubbalamma are the places of worship in the village

Gubbalamma Jatara is celebrated for 2 days from the day following Sankranti (January 15th) Cocoanuts, fruits and flowers are offered to the deity in fulfilment of vows *Naivedyam* is offered to the deity in every devotee's house. This Jatara is of ancient origin and is confined to this village only Festival is held under the supervision of the Trustees appointed by the Hindu Religious and Charitable Endowments Department The local Hindus congregate. *Pujari* is a Kummari

SOURCE *Sri Lingam Chandrasekharam Karanam, Mudunuru*

9 **Pentapadu Agraharam**—Situated at a distance of 2 miles from Tadepalligudem

The total population of the village is 8,839 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (879), and Scheduled Tribes (39). The chief means of livelihood of the people are agriculture, agricultural labour, services, factory labour and other traditional occupations

Lord Ramalingeswaraswamy temple with the image in the form of stone Sivalingam is the place of worship in the village

Sri Ramalingeswaraswamy festival is celebrated for 3 days in *Magham* (January–February) About 8,000 Hindus, local and from neighbouring villages congregate

SOURCE *Statement of Fairs and Festivals furnished by the District Health Officer, West Godavari District*

Kasba Pentapadu—Popularly known as Bairagi Pentapadu This village is situated at a distance of 4 miles from Tadepalligudem

Upto about 2 decades back *bairagis* or *sanyasis* were staying in the *mutt* here in good numbers and the village was therefore called Bairagi Pendapdu Pentapadu Agraharam is adjoining to this main village Government offices and the weekly market were said to be at Pentapadu Agraharam about 200 years ago Tadepalligudem came into prominence comparatively recently owing to the location of the railway station, and shifting of the taluk headquarters to it, whereas Bairagi Pentapadu has been known for the last few centuries. It was the centre of some officials during the East India Company regime, the Nizam's rule and the Zamindari administration The village stood on the main way between Kasi and Rameswaram About 350 years back a resident of the place used to be of help to pilgrims going to Banares and Rameswaram passing through this village On account of this hospitality Bairagi Petapadu became a stage of halt for the pilgrims

The total population of the village is 2,385 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (592) The chief means of livelihood of the people are agricultural labour and other traditional occupations

The temples of Anjaneya, Venugopalaswamy, Dwarakatirumala Venkateswaraswamy and a *mutt* are the places of worship in the village

A *mutt* was constructed in 1559 A.D by the Mahant Lakshmandas Bavaji The Velama Zamindars patronised the *mutt* and for about eight generations the Mahants continued to improve the *mutt* and earned landed property for it in Kakarlamudi, Dontavaram, Pippara, Yanapalle and Sitaramapuram villages Till two centuries back, the *mutt* was a rendezvous of idle *bairagis*, who have been slowly harnessed to useful avocations and some of them have now their own lands and houses A visitor first sees the cement figure of a cow outside the temple It is said that about 30 years back a cow went round the *mutt* for 18 days and died On entering the temple a figure of Saraswathi, the presiding deity of learning, is seen on the wall, indicating that the *mutt* must have been at some period a *gurukulam* or centre of learning There is the image of Lord Venugopalaswamy in the *mutt* There is nothing like a regular annual festival The Mahanths who managed the *mutt*, reformed the *bairagis* and they commenced cultivation of lands The Lambadies too flourished under the guidance of the Mahanths and gifted cows and calves to the *mutt* The *mutt* became both a granary and a *gorakshanasala* After the days of the Mahanth Sivadas Bavaji one of his descendents began giving talisman for issueless women to beget *santhanam* (children) This earned the Lord the title 'Santhana' Gopalaswamy and large funds accrued to the temple When a baby was born, it was considered to have been by the grace of Santhana Venugopalaswamy and it belonged to Him Therefore the parents had to surrender the baby to the Lord and purchase it in an auction The parents were, however, the final bidders in the auction The income to the *mutt* increased and the *mutt* flourished The management was looked after by the the hereditary Mahanths, and it has now been taken over by the H R & C E (Dept) of the A P Government The last Mahanth Ramachandra Das not only brought down the reputation of the *mutt* but also created difficult problems for the Government by alienating the temple lands for 98 years which practically means perpetual lease There is the temple of Anjaneya and that of Lord Venugopalaswamy who is called Santhana Gopalaswamy Several obscene figures are seen on the walls and towers of the Venugopalaswamy temple One explanation for these is that they are kept as a protection against the evil eye damaging the structure as is done in green fields

SOURCE *Article from* Andhra Prabha Weekly *dated 30–10–1963*

10 **Padamara Vipparru**—Situated at a distance of 4 miles from Pentapadu on Bhimavaram–Tadepalligudem bus route and 7 miles from the Tadepalligudem Railway Station on the Vijayawada–Waltair section of the Southern Railway As Viprulu (Brahmins) were in majority for about 50 years in the past in this village, it was called Viprapuri (village of Brahmins) It has now acquired the name Vipparru in usage There used to be *nithya veda parayanam* i e daily recitation of the Vedas

Even to-day it is a custom that the students, who are interested in learning Vedas, come to the Pandits and during that period, they take meals one day in one house and another day in another house by turns. The boys thus prosecute the Vedic studies and after completing their course they return to their native places

The total population of the village is 4,026 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Vaishnava, Kshatria, Telaga, Kapu, Kummari, Kalinga Velama, Vadde, Settibalija, Yadava, Kuruva, Vadrangi, Chakali, Mangali, Uppari etc , Scheduled Castes (350), Scheduled Tribes (11), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Rajeswarawamy, Janardanaswamy, Seetha Rama Swamy and Adi Kesavaswamy and a sacred abode for the deity Subrahmanyeswaraswamy are the places of worship in the village Besides the village deity Mahankali Mahalakshmamma, there is also a church

Rajeswaraswamy temple and Janardanaswamy temple in this village are very ancient, built probably during the time of King Raja Rajanarendra of the Eastern Chalukyas of Rajahmundry There are some inscriptions on the stone pillars in the Rajeswaraswamy temple *mandapam*, which are not, however, deciphered so far The cult of Saivism had been in prominence, and there were constructed Siva and Vaishnava temples Some of the Veerasaiva rituals are perceptible even to day in the local celebrations When these temples were in a poor condition, Sri Raja Narasimha Apparao, Zamindar of Sanivarapupeta Estate, took care of them and allotted 30 acres of land to Rajeswaraswamy and 18 acres of land to Janardanaswamy temples as Inam lands to meet the expenses on daily lighting and *pujas*. Lately in this village another two Vaishnava temples arose They are of Sri Adikesavaswamy and Sri Seetha Ramaswamy. There is also the temple for the village deity Mahankali Mahalakshmamma. Sri Narasimha Apparao constructed a *thamara kolanu* (lotus lake) in an area of 20 acres of land in the village He allotted some Inam lands to the village deity temple also

Mahankali Mahalakshmamma Jatara is celebrated for 5 days from *Phalguna Bahula Chaturdasi* (February–March)

The Jatara is of ancient origin and is of local significance Temple trustees manage the jatara Fruits and flowers are offered About 1,000 people of all communities, local and from the neighbouring villages, congregate.

A fair is held in this connection for 5 days near the temple Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures and photos of gods and leaders, clothes, bamboo articles, toys, etc. are brought and sold

Dramas, circus, merry-go-rounds, lotteries, magic etc afford entertainment to the visitors

Sri Subrahmanyashashti is celebrated for 5 days from *Margasira Suddha Panchami* to *Navami* (November—December) Fruits and flowers are offered

This festival is being celebrated for the past 8 years and is of local significance The temple trustees who are appointed by the Government manage the festival About 1,000 people, local and from the neighbouring villages, congregate without any distinction of caste or creed

A fair is held in this connection for 3 days near the deity. Eatables, utenils, lanterns, torchlights, mirrors, combs, books, pictures and photos, clothes, bamboo utensils and toys etc are brought and sold

Dramas, circus, merry-go-rounds, lotteries, magic etc afford entertainment to the visitors

Sri Rajeswaraswamy festival is celebrated for 5 days from *Phalguna Bahula Navami* to *Triodasi* (February– March) Sri Janardanaswamy Kalyanam is celebrated for 5 days from *Maga*

Suddha Navami to *Triodasi* (January—February). Sri Seetha Rama Swamy festival is celebrated for 5 days from *Chaitra Suddha Astami* to *Dwadasi* (March—April) Sri Adikesavaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) The *pujari* of Sri Rajeswaraswamy temple is a Velanati Brahmin of Bharadhwajasa *gotram* The *pujari* of Janardanaswamy temple is a Vaishnava of Sandilyasa *gotram*.

During the 5 days of the village deity festival, *sidibomma*, a traditional custom, is a special attraction This is also called *sidikaduru thipputa* From 1200 to 1400 A D , Saiva and Veerasaiva cults became prominent The Veerasaivas were led by Sri Basaveswara. Some of the customs of those days still persist One such is *sidikaduru thippputa* The Veerasaivas used to exhibit their prowess when their desires had been fulfilled, particularly when they succeeded in their love affairs. The hero was given an oil bath and taken in a process'on to the *sidimaanu* on the outskirts of the village. *Sidimaanu* was a vertical wooden pillar about 12 feet high, firmly fixed to the ground Arrangements were made to turn a horizontal rod at the top round and round. Iron hooks were thurst into the back of the hero and they were tied to the horizontal rod, which was turned round and round The person revolved along with the rod in mid air supported only by the iron hooks fixed to his back,piercing right into his back muscles He had to bear the hardship without exhibiting signs of any pain or sorrow That custom at the festival is still followed and the image of a human being holding a sword in the right hand is taken in a procession to the whirling wheel in the centre of the village, tied to the wheel and turned round and round The spectators enjoy the sight, throwing fruits and flowers at the image

SOURCE *Sri Tallapragada Venkatrayudu, Karanam, Padamara Vipparru*

11 Badampudi—A railway station on the Vijayawada–Waltair section of the Southern Railway at a distance of 4 miles from Tadepalligudem

The total populat:on of the village is 4,226 and it is made up the following communities Castes Hindus-Kapu, Kamma, Kalali, Koppu Velâma etc, Scheduled Castes (365)—Madiga, Mala, etc,Scheduled Tribes (30). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Rama temple and Anjaneyaswamy temple are the places of worship in the village Anjaneyaswamy temple was constructed 33 years ago

Anjaneyaswamy festival is celebrated for 3 days from *Margasira Suddha Ekadasi* (November–December) *Pujas* are performed by the devotees Fruits and flowers are offered Devotees take oil bath and observe fasting and *jagarana* This festival is being celebrated for the past 33 years and is of local significance About 2,000 Hindus, local and from neighbouring villages, congregate The *Pujaris* are the descendents of the family of builders of the temple

A fair is held in connection with this festival for 3 days before the temple Eatables, utensils, lanterns, torchlights, mirrors, combs,pictures and photos, books of songs clothes, toys etc. are sold *Bhajans* are performed

There is a choultry and there is free feeding too to some extent For this purpose some subcriptions are collected from the villagers

SOURCE *Sri Y. Basavaiah, Village Munsiff, Badampudi*

12. Peda Nindrakolanu—Situated at a distance of 2 miles from the Eluru–Bhimavaram bus route and about 10 miles from Cheprole Railway Station on Vijayawada–Waltair section of the Southern Railway

The total population of the village is 3,258 and it is made up of several sub—communities of Caste Hindus, Scheduled Castes (355), Scheduled Tribes (21), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Bhimeswaraswamy temple with the image in the form of stone Sivalingam is the place of worship in the village

Sri Bhimeswaraswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* (January–

February) About 6,000 Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed

SOURCE *Statement of Fairs and Festivals furnished by the Superintendent of Police, West Godavari District*

13 Kakaramilli—Situated at a distance of 10 miles from the Undi Railway Station on Nidadavole–Narsapur Section of the Southern Railway.

The population of the village is 656 and it is made up of the following communities Caste Hindus— Brahmin, Telaga, Koppu Velama, Chakali etc , Scheduled Castes (57)–Adi Andhra etc, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Lord Siva, Rama and village deity Mutyalamma and a church are the places of worship in the village

Mutyalamma festival is celebrated for 2 days from Sankranti day i e January 14th Cocoanuts are offered and fowls are sacrificed in fulfilment of vows This festival is of ancient origin and is of local significance The residents of the village of all communities congregate

SOURCE *Sri P Venkata Rama Subbaiah, Karnam, Kakaramilli*

14 Ganapavaram— Situated at a distance of about 12 miles from Chebrole and also from Tadepalligudem Railway Stations on the Vijayawada–Waltair Section of the Southern Railway The bus routes which pass through the village are Tadepalligudem– Bhimavaram, Chebrole– Bhimavaram and Eluru–Narsapur *via* Ganapavaram There is launch service from Ganapavaram to Akiveedu in Bheemavaram Taluk

As this village is believed to have been ruled by King Ganapathy Deva of Kakatheeya dynasty, it has come to be known as Ganapavaram

The total population of the village is 7,156 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Kshatria, Kapu, Velama, Chakali, Sale, Mangali, Settibalija, Yadava, Kuruva, Kamsali, etc , Scheduled Castes (700), Scheduled Tribes (14), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, factory labour, trade, and other traditional occupations

The temples of Sri Rama, Suvarneswaraswamy, Anjaneyaswamy Siva and of village deity Maremma with her awe-inspiring image, are the places of worship in the village

Maremma festival is celebrated for 5 days in the last week of February It is said that Maremma belongs to the family of Gajula Ganganna His family, therefore, goes round the village in procession with *vadibiyyamu* Cocoanuts and fruits are offered and fowls and sheep are sacrificed to the deity in fulfilment of vows The devotees in thier houses offer *naivedyam* to the deity and arrange some feasts also This festival is being celebrated for the past 200 years and is of local significance Ganganna family patronises the festival. About 2,000 Hindus, local and from the neighbouring villages, congregate, without any distinction of caste or creed *Pujari* is a Brahmin *Prasadam* is distributed to all

A fair is held in connection with this festival near the temple Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill cloth, handloom cloth, agricultural implements, fowls and goats etc are sold

Dramas, *Harikathas*, dances, merry-go-rounds *burrakathas*, circus, gambling and musical concerts etc afford entertainment to the visitors There are choultries and free feeding is also there to some extent.

SOURCE
1 *Sri Gajula Ganganna, Village Munsiff, Ganapavaram*
2 *Sri Chintalapati Gandhiraju, Watch–dealer, Ganapavaram.*

15. Valluru— Situated on the Tadepalligudem–Bhimavaram bus route at a distance of 9½ miles from Tadepalligudem Railway Station on Vijayawada–Waltair Section of the Southern Railway

The population of the village is 1,401 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Padmanayaka, Velama, Koppu Velama, Chakali, Scheduled Castes (207) and Scheduled Tribes (4) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Rama, Siva, and Goddess Bala Tripurasundari are the places of worship in the village There is village deity Kotlamma in the village

Sri Kapileswaraswamy (Siva) festival takes place for 1 day on *Magha Bahula Chaturdasi* (January–February) This festival is being held for the past 15 years and is of local significance The residents of the village of all communities congregate

Kotlamma Jatara is celebrated for a day once in 2 years on January 14th Fowls, sheep and goats are sacrificed Intoxicating drinks are used during Jatara It is of local significance The local people congregate The *pujaris* are Chakalis.

Devi Navarathrothsavams are celebrated for 10 days in Bala Tripurasundari temple from *Asviyuja Suddha Padyami* (September–October)

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) in Rama temple

SOURCE *Sri Mallareddy Rama Murthy, Agriculturist, Valluru*

16 Pippara—Situated on the Tadepalligudem–Bhimavaram bus route and at a distance of 7 miles from the Tadepalligudem Railway Station on Vijayawada–Waltair Section of the Southern Railway Formerly in this village there was a fortress of Zamindars

The total population of the village is 5,747 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria etc and Scheduled Castes (1,074) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Vishnu, Siva and of the village deity Mahalakshmamma are the places of worship in the village

Mahalakshmamma Teertham is celebrated for 3 days in March Fowls are sacrificed in fulfilment of vows This festival is of old origin and is of local significance This temple has some Inam lands The devotees, local and from the neighbouring villages, congregate, without any distinction of caste or creed *Pujari* is a Kapu with hereditary rights

SOURCE *Village Munsiff, Pippara*

17 Muggulla—Situated at a distance of ½ a mile from the Tadepalligudem–Bhimavaram bus route and 10 miles from the Tadepalligudem Railway Station

The population of the village is 893 and it is made up of the following communities. Caste Hindus—Brahmin, Telaga, Settibalija, etc , and Scheduled Castes (97) The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple with the images of Sita, Rama, Lakshmana and Anjaneyaswamy and of village deity Muggullamma are the places of worship in the village

Muggullamma Jatara is celebrated for a day on *Chaitra Suddha Padyami* (March–April) Animals and fowls are sacrificed Cocoanuts and flowers are offered in fulfilment of vows Devotees observe *jagarana* during the night of festival

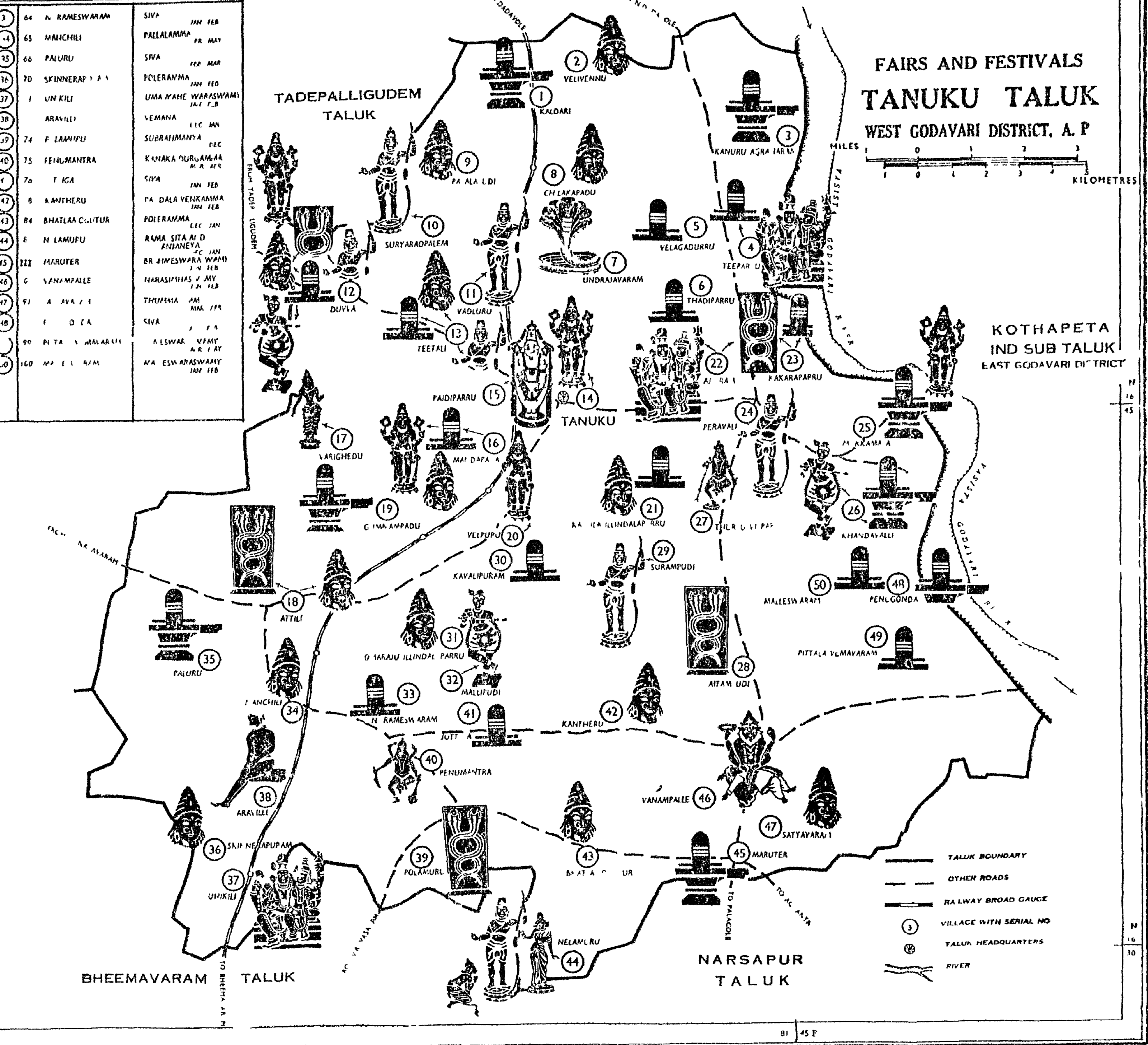
This festival is of old origin and is of local significance Hindus congregate irrespective of caste or creed The patrons are Settibalijas and Telagas

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) Cocoanuts and flowers are offered.

SOURCE *Sri S T P V L Narasimhacharyulu, Director of the New Tadepalligudem Land Mortgage Bank, Muggulla.*



TANUKU TALUK



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3	7 KANURU AGRAHARAM	RAMALINGESWARASWAMY APR MAY
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5	10 VELAGADURRU	VISWESWARASWAMY AND MALLESWARASWAMY JAN FEB
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M HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh Hyderabad

TANUKU TALUK

Kaldari— A railway station on the Nidadavole–Narsapur branch line of the Southern Railway situated at a distance of 7 miles from Tanuku It is said that the village was originally situated at a distance of 6 furlongs to the west of the present location and was called Mounjipuram After the formation of Attili canal, the village was reconstructed by the side of it and came to be known as *kalvadari* (beside the canal) which in popular usage is called Kaldari

The total population of the village is 3,197 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Viswabrahmin, Kamma, Kapu, Kalali, Chakali, Mangali etc, Scheduled Castes (885)— Madiga, Mala, Scheduled Tribes (17)— Yerukula, and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Ramalingeswaraswamy with Silvalingam, Maremma, Mutyalamma and Kanakamahalakshmamma with their images in feminine form, and three temples of Sri Rama are the places of worship in the village There is also a church.

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March) *Abhishekams* and *pujas* are performed. Cocoanuts are offered to the Lord The festival is of local significance Kammas are the patrons The Hindus of the village congregate The *pujari* is a Brahmin with hereditary rights *Prasadam* is distributed to all. *Harikathas* and dramas afford entertainment during the festival to the visitors

Teerthams for the village deities, Maremma, Mutyalamma and Kanakamahalakhmamma are celebrated on *Magha Suddha Purnima* (January–February) These Teerthams actually commence from *Magha Suddha Sapthami*

The Jataras for the village deities are performed once in 5 or 6 years On the day of Jatara, goats and fowls are sacrificed The Hindus of the village congregate

SOURCE *Sri D Mruthyunjayudu, Headmaster, Zilla Parishad Elementary School, Kaldari*

2 **Velivennu** — Situated at a distance of 6 furlongs from the Kaldari Railway Station on Nidadavole–Narsapur branch line, 5 miles from Nidadavole and 8 miles from Tanuku One has to cross Gosthani river canal to reach this village from the Kaldari Railway Station

The total population of the village is 5,484 and it is made up of the following communities · Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Sale, Kalali, Chakali, Mangali etc, Scheduled Castes (590)– Madiga, and Scheduled Tribes (15). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

There are five temples of Sri Rama in the village The temple of Siva, and of the village deity Mahanakalamma are the other places of worship in the village

Mahankalamma Teertham is celebrated for one day on *Chaitra Bahula Amavasya* (March–April) Cocoanuts are offered and goats, sheep and fowls are sacrificed to the deity. The Hindu devotees of the village congregate, without any distinction of caste The *pujaris* belong to Kamma caste

Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December Local Hindus congregate

Mukkoti Ekadasi and Bhishma Ekadasi are celebrated from *Pushya Bahula Ekadasi* (December–January) and from *Magha Suddha Ekadasi* (January–February) for 2 days and 4 days respectively Mukkoti Ekadasi is being celebrated for the past 20 years and is of local significance All Hindu communities of the village take part in the festival and there is free feeding also The devo

tees take river bath and observe *jagarana* on Bhishma Ekadasi also.

SOURCE *Sri Penmethsa Subba Raju, Teacher, Velivenu*

3. **Kanuru Agraharam**—Situated on the bank of Vasista Godavari at a distance of 8 miles from the Nidadavole Railway Station and also from Tanuku

The population of the village is 1,724 and it is made up of several sub–communities of Caste Hindus, Scheduled Castes (288), Scheduled Tribes (4), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Ramalingeswaraswamy, Rama, Subrahmanyeswaraswamy and village deity Talamma, and a church are the places of worship in the village To the south of the village there is a mango tree, and it is believed that there is the deity Bhagirathamma. There is no image of the deity, but the devotees worship the trunk of that tree

Sri Ramalingeswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April—May) This festival is celebrated since the origin of the village and is of local significance The Hindu residents of the village congregate. *Harikathas*, dramas *burrakathas* and musical concerts afford entertainment during the days of festivity

Sri Subrahmanya Shashti is celebrated on *Magha Suddha Shashti* (January–February) Free feeding is arranged by the donations collected from the villagers

Talamma Jatara is celebrated during Sankranti i. e., 14th of January Goats and fowls are sacrificed to the deity in fulfilment of vows The Chakalis in the village act as *pujaris* by turn

Goats and fowls are sacrificed to Bhagirathamma also

SOURCE *Sri Narasimhadevara Venkata Sastry, Headmaster, Zilla Prarishad Elementary School, Kanuru Agraharam.*

4 **Teeparru**–Situated near the bank of Vasista Godavari on the Narsapur–Prakkilanka road at a distance of 7 miles from Tanuku and 10 miles from Nidadavole Railway Station

The total population of the village is 2,317 and it is made up of the following communities: Caste Hindus–Brahmin, Kamma, Kapu, Viswabrahmin, Sisthikarnam, Palle etc, Scheduled Castes (337)–Adi Andhra, and Scheduled Tribes (14) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Lakshmi Narasimhaswamy, Narendraswamy, which are believed to have been constructed by sage Vasista, Bhramaramba Mallikharjunaswamy, Sri Rama, Anjaneya and village deity Chintalamma are the places of worship in the village The main entrance of the Lakshmi Narasimhaswamy temple faces to North The images of Panchamukha (five-faced) Anjaneya, Sapthamukha (seven–faced) Anjaneya and Ekadasamukha (eleven–faced) Anjaneya had been installed in this village

Sri Narendraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January—February) Fruits are offered to the Lord This festival is being celebrated from ancient times and is of local significance Zilla Parishad contributes some money to meet the expenses of the festival The Hindu devotees of the village congregate without any distinction of caste *Prasadam* is distributed to all

Sri Lakshmi Narasimhaswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) It is being celebrated from ancient times and is of local significance The local Hindu devotees congregate *Prasadam* is distributed to all

Bhramaramba Mallikharjunaswamy Kalyanam is celebrated on *Magha Bahula Ekadasi* (January–February)

Chintalamma Uthsavam is celebrated during Sankranti (January) Goats, sheep and fowls are sacrificed to the deity. Kammas are the patrons and *pujari* is a Chakali

Ekahams, *sapthahams*, *saptha sapthahams* are performed at the instance of the enthusiastic devo-

tees The patron is Sri Hanumaddasa Yogeendrulu *Kotipatiapujas* (*pujas* with one crore of *bilva* leaves) and Hanuman *vrathamulu* are often performed Sri Suvarchala Panchamuka Anjaneyaswamy Kalyanam is celebrated on *Jaistha Suddha Ekadasi* (May—June) every year. The Hindu devotees, local and from the neighbouring villages, congregate

On the back side of Narasimhaswamy temple, there is a *mantapam* of Sri Saraswatiswamy with his tomb Every year his *jayanti* is celebrated and his several disciples and devotees from distant places congregate Lectures are delivered on his life

Many devotees visit this village to take bath in the River Godavari

When the river Godavari is in floods, pools of flood water encircle the temple of Lakshmi Narasimhaswamy This presents an interesting sight and people from the neighbouring villages come to see the phenomenon

There is free feeding to all the pilgrims

SOURCE *Sri Annadevara Suryaprakasa Rao, Teacher, Teeparru*

5 **Velagadurru**— Situated at a distance of 5 miles from Tanuku *via* Undrajavaram One can reach this village by alighting at the 27th mile from Nidadavole on Nidadavole–Narsapur road and proceeding for 1½ miles in westward direction

The population of the village is 1,719 and it is made up of the following communities Caste Hindus— Brahmin, Vaisya, Kshatriya, Kapu, Senapati, Kaikala, Scheduled Castes (512)–Madiga, Mala, and Scheduled Tribes (7) The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

Sri Visweswaraswamy and Sri Malleswaraswamy are worshipped in the village About one and half centuries ago, one Gunnepalli Basappa, a Kummari went to Srisailam to have *darsan* of Bramaramba Mallikharjunaswamy and brought home a ball of sacred (*vibhuthi*) ash from Srisailam He used to apply the ash on his forehead daily after taking bath, and perform *puja* to that ball of sacred ash, believing that ball to be Mallikharjunaswamy, offer his food as *naivedyam* to the Lord and later consume it After passing thus for 6 months the ball of sacred ash turned into Sivalingam The Kummari proclaimed this phenomenon to the elders of the village and they thought that Mallikharjunaswamy manifested Himself A temple was built with the assistance of *bhaktas* At that time this village was under the rule of Rajahs of Mogalturru The then Rajah, who, it is said, had the *darsan* of the Lord assigned 3 acres of land to the temple

Sri Visweswaraswamy and Sri Malleswaraswamy Kalyanothsavams are celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February) *Kalyanams* are peformed on *Magha Bahula Chathurdasi* On a day during the festival, there is temple car procession between 2 p. m and 5 p m Fruits are offered to the Lords The devotees take river bath, observe fast and observe *jagarana* by doing *bhajans*

These *kalyanams* are being celebrated for the past 50 years and are of local significance Local Hindus congregate The *pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all and free feeding is arranged

SOURCE *Sri T V N Narasimhacharyulu, Headmaster, Panchayat Board Elementary School, Velagadurru*

6. **Thadipurru** - Situated at a distance of 3 miles from Satyawada Railway Station on Nidadavole-Narsapur branch line of the Southern Railway and 9 miles from Tanuku

The total population of the village is 3,325 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Kalali, Chakali, Mangali, Viswabrahmin, Kaikala, Kummara etc , and Scheduled Castes (363)– Panchama The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

The temples of Someswaraswamy, Madanagolaswamy and three temples of Sri Rama are the places of worship in the village There is the village deity also There are the procession images

of Someswaraswamy and Parvati in the Someswaraswamy temple and the procession images of Madanagopalaswamy, Rukmini and Satyabhama in the temple of Madanagopalaswamy.

Someswaraswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Amavasya* (February–March) It is being celebrated for the past many years and is of local significance Since the last 10 years the festival is being organised by trustees, who look after the temple lands, arranging cultural programmes during the festival days The Hindus of the village participate

Madanagopalaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March) It is being celebrated since many years The Hindu devotees of the village take part in the festival

The village deity (Ammavaru) Jatara is celebrated for 2 days, when small-pox, cholera and cattle diseases break out in the village Goats and fowls are sacrificed to the deity *Prasadam* is distributed to all

SOURCE *Sri Vajapeyajula Veerabhadra Rao, Teacher, Zilla Parishad Higher Elementary School, Thadiparru*

7 Undrajavaram— Situated at a distance of 5 miles from the Tanuku Railway Station on the Nidadavole branch line of the Southern Railway

The total population of the village is 7,375 and it is made up of the several sub-communities of Caste Hindus, Scheduled Castes (1,078), Scheduled Tribes (49), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of the village are of Sri Subrahmanyeswaraswamy, Rama, Siva and Vishnu The image of Subrahmanyeswaraswamy is in the form of a serpent with 6 hoods

Sri Subrahmanyeswaraswamy Shashti is celebrated for 2 days from *Margasira Suddha Shashti* (November–December) Subrahmanyeswaraswamy, the son of Eswara had two wives, Kanakavalli and Devasena His marriage was celebrated on *Margasira Suddha Shashti* To commemorate His marriage, *kalyanam* is celebrated on that day in the temple He is believed to be the bestower of boons to issueless couples who worship Him and is said to afford protection against the bites of venomous serpents On the following day of the *kalyanam* i e , on *Sapthami*, the Lord is taken in procession on the *vahanams* of peacock and bull to the accompaniment of decorated *prabhas* and to the attendance of various musical instruments The devotees take bath in the early hours and offer symbolic silver serpents, flowery hoods, cocoanuts and flowers

The festival is being celebrated for the past 60 years and is of local significance The temple has Inam lands and the festival is arranged with the income accrued from them The patrons are Kammas Arrangements are made one week in advance Devout Hindus, local and from neighbouring villages, participate There is a *pujari* on salary basis Free feeding is arranged to the thousands, for which money is collected from the villagers

A fair is held in connection with the festival for a month near the temple About 7 to 8 hundred persons, local and from the neighbouring villages, visit the fair daily

Eatables, utensils, lanterns, mirrors, combs, pictures, photos, wooden toys, cloth etc , are brought and sold

Dramas, *Harikathas* and music concerts afford entertainment to the visitors There are 2 choultries

SOURCE *Sri K Ramakrishna, Teacher, Koyyalagudem*

8 Chilakapadu—Situated on the bank of Gosthani river canal, it is at distance of 2 miles from Kaldari Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 7 miles from Nidadavole by boat Formerly, this area was covered with forest and it is said that Suka maharshi performed penance here "Sukam" means *chilaka* (parrot) The village was called Chilakapadu after the sage Suka.

The total population of the village is 1,344 and it is made up of the following communities. Caste Hindus–Brahmin, Vaisya, Kamma, Perika,

Ediga; Scheduled Castes (211); Scheduled Tribes (8), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Two temples of Rama and a temple of Tummalamma which is said to be *attavarillu* and a thatched house for her, which is believed to be *puttillu*, are the places of worship in the village There is a church also

Tummalamma Jatara is celebrated when dreadful diseases prevail in the village The deity is brought to *puttillu* (parents' house), which is temporarily erected for the Jatara After the completion of Jatara the hut is burnt and the deity is taken back to her mother-in-law's house i e, the temple *Garagalu* are taken in procession accompanied by the beating of flat drums, and other musical instruments In the presence of Pothuraju holding a stick tied with the foliage of margosa, and applied with *pasupu* and *kumkum*, fruits and cocoanuts are offered to the deity during the procession Goats and fowls are sacrificed to the deity, and *naivedyam* is offered at their respective homes by the villagers

This Jatara is being celebrated for the last 22 years and is of local significance About 1,000 local Hindus and from neighbouring villages congregate The married daughters of this village are invited to participate in the Jatara Free feeding is arranged to some extent

A fair is held in connection with the Jatara. Sweets, etc, are brought and sold

Sri Rama Navami is celebrated for 5 days at the two Rama temples belonging to Kamma and Perika communities from *Chaitra Suddha Navami* (March–April) *Harikathas* are rendered, dramas are enacted, *puranams* are read, and musical concerts are conducted There is free feeding to all for 2 days with the help of contributions from the villagers

Pothuraju that is taken in procession along with Tummalamma during the festival is generally represented by a pole or stick to which margosa leaves are tied But Pothuraju of this place is actually a well-built awe-inspiring individual for the last thirty years One Sri Nagotu Ratnam substitutes himself for the margosa leaf–decorated pole Pothuraju Devata is believed to be the brother of Tummalamma. Ratnam would announce, when epidemics for men or cattle break out, that the Devata Tummalamma appeared before him and informed that she was responsible for the outbreak of the pest He fasts for two days before the commencement of the festival On the third day the entire village moves in procession with music to the house of Pothuraju The man is tall and well-built and appears like the Pothuraju of the legends in human form Children and strangers feel scared and nervous even to look at him Hundreds of cocoanuts are broken in his presence during the procession In every ten minutes, a chicken is offered to his mouth at his behest and it is bitten by him at the neck

Kumbhalu celebration takes place on the following day A cartful of cooked rice is got ready and is supplemented with preparations tastefully. A winnowful of coocked rice is mixed with the blood of fowls and it is called *balicheta* It is carried by a village servant who cannot move by himself perhaps because of possession by other Devatas. Four people help him to move, while Pothuraju leads and circumambulate the village thrice by waving sticks above the winnow striking each other and shouting '*poli*', '*poli*', in order to avoid the presence of other Devatas At the end, the entire cart-load of rice is unloaded and *balicheta* is kept at the village boundary and the people speedily return to the village without looking back before sunset, and reach their homes with a superstition that they should observe perfect silence throughout the night by closing doors and bolting them. They come out only after sunrise next morning Sri Ratnam, Pothuraju in human form, is taken for the celebration of *kumbhalu* in a chair on a double bullock–cart In spite of the four day fast, he represents Pothuraju with all his dignity and ferocity

SOURCE : *Sri Dhulipala Chinna Gunnaiah, Headmaster, Zilla Parishad Elementary School, Chilakapadu.*

9 Pasalapudi—Situated at a distance of 1½ miles from Satyavada Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 6 miles from Tanuku

The total population of the village is 1,754 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Turpu Velama, Settibalija, Chakali, Mangali, Jangam, Scheduled Castes (508)–Adi Andhra, Scheduled Tribes (8)- Yerkula, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Ramalingeswaraswamy and the village deities Mahalakshmi and Gogulamma and a Rama *mandir* are the places of worship in the village.

Gogulamma Jatara is celebrated for three days once in 3 years in fulfilment of vows taken, when cattle diseases break out in the village The *garagalu* of the deity are taken to the centre of the village during the prevalence of the diseases Animals are sacrificed On the last day of the festival, a pig is buried in the ground and the cattle are made to walk over it On the night during the Jatara, cooked rice mixed with blood is kept in a winnow and is placed on the head of a village servant, who goes round the village accompanied by ten persons, andthe cooked rice with blood is strewn on the borders of the village, with a belief that other deities do not enter their village All Hindu castes take part in the Jatara. The devotees offer sweets prepared at their homes to the deity as *naivedyam.*

Mahalakshmi Teertham is celebrated for one day on *Phalguna Suddha Purnima* (February–March). Animal sacrifice is prohibited and fruits and cocoanuts are offered to the deity All communities take part in the festival *Pujari* is a Brahmin

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha-Ekadasi* to *Purnima* (April–May)

SOURCE *Sri T Venkataratnam, Teacher, Zilla Parishad Special Elementary School, Pasalapudi*

10 Suryaraopalem—Situated at a distance of 2 miles from Satyavada Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and seven miles from Tanuku.

This was one of the villages of Duvva Thana under the Mogalturru Zamindars In 1800 A D it came under the control of Sri Uppalapati Jogi Jagannatha Raju One Sri Surya Rao of Chatti Hanumanthacharyulu family installed 12 protecting angels around the village, got 6 families settled there and named it as Suryaraopalem after him In 1852 the Duvva Thana was taken over by the Government

The total population of the village is 2,495 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Kshatriya, Kapu, Padmasale, Kalali, Viswabrahmin, Chakali, Mangali, Scheduled Castes (619)—Adi Andhra, and Scheduled Tribes (23)—Yerukula The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sita Ramaswamy and village deity Mahalakshmamma are the places of worship in the village

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) On *Navami* day *kalyanam* is performed and on *Dasami* there is temple-car procession to the accompaniment of music A drama is enacted on the same night This festival is being celebrated since many years and is of local significance Kammas are the patrons The Hindu devotees of all communities local and from the neighbouring villages congregate *Pujari* is a Brahmin

Sri Subrahmanya Shashti is celebrated for 2 days from *Margasira Suddha Shashti* (November–December) This is being celebrated for the past 6 years There is free feeding during the festival

SOURCE *Sri P Seeta Ramaiah, Teacher, Zilla Parishad Elementary School, Suryaraopalem*

11 Vadluru—Situated at a distance of one mile from Teetali on Tanuku–Tadepalligudem road and 3 miles from Tanuku Railway Station on the Niddavole-Narsapur branch line of the Southern Railway

The total population of the village is 2,827 and it is made up of the following communities Caste Hindus–Brahmin, Kshatriya, Kamma Sale,

etc , Scheduled Castes (611); Scheduled Tribes (20), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Temples of Someswaraswamy, Sita Ramaswamy and of Gogulamma with her image in female form are the places of worship in the village.

Sita Ramaswamy Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April). There is *rathothsavam* after *kalayanam* of the Lord and in the night dramas and *Harikathas* provide entertainment. The devotees take bath in the canal nearby and offer fruits to the Lord in the temple *Prasadam* is distributed This festival is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate.

Gogulamma Jatara is celebrated during Sankranti (January) It is being celebrated from ancient times and is confined to the village. The Hindu devotees of the village congregate *Pujari* is a Kshatria with hereditary rights Goats, fowls and sheep are sacrificed to the deity

Sri Someswaraswamy Kalyanam is also celebrated annually in that temple

SOURCE *Sri P V V Suryanarayana Murthy, Assistant Teacher, Zilla Parishad Higher Elementary School, Vadluru.*

12 Duvv – Situated at a distance of 4 miles from Tanuku Railway Station on the Nidadavole–Naisapur branch line of the Southern Railway and 7 miles from Tadepalligudem Railway Station This village is also known as Durvasapuram, as it is believed to have been established by the sage Durvasa According to the legend the sage Viswamitra conducted penance in Relangi near Tanuku. On completion of the *yagnam* the two *rishis* Viswamitra and Durvasa were involved in some argument whereupon Durvasa became angry, came to this place, did penance, pleased Lord Siva and Parvati, brought down a sacred river, installed Kesavaswamy and constructed a temple for Him He was so ferocious that even the image of Kesavaswamy looks ferocious and is not brought out of the temple even during the festive days to guard the public against the Lord's ferocious sight

In fact Durvasa is always associated with anger When Durvasa was bringing down the river Gowthami to this place without the permission of Gowthama, the latter found it out and stopped the river at this place and cursed that a bath in the river would wash off the effects of good deeds of all the previous lives. In turn Durvasa made thousand rivers flow into the pond where Gowthami River was made to stop in order to counteract the curse of Gowthama The new river was called 'Veyyeru' (thousand rivers) and the name is now corrupted into Voyyeru Durvasa was a terror to all Even the *rishis* were cautious in cursing others as such cursing would invariably diminish the good effects of their penance But Durvasa pleased Siva and Parvathi with his penance and obtained, inter-alia, the boon that the effects of his penance should not diminish by his curses

॥సర్వ కాలేషు నియతం వాసం
Sarva kaleshu niyatham vasam.

సర్వత్ర పూజానం
Sarvathra pujanam,

అమోఘ క్రోధ హర్షాప్తిః
Amogha krodha harshaptihi

శాపాన్నైవ తపః క్షయః
Sapannaiva thapah kshayaha

(*Skanda Puranam* Svarahasya Khandam, 27th Chapter)

॥సహస్ర నదీతీర భీమమండల
Sahasra nadeetheera Bheemamandala

పరిష్కరణం
Parishkaranam

దూర్వాస పురీవరం విజయతే
Durvasa pureevaram vijayathe

This is an indication that Durvasa had founded Duvva (Durvasapuram) on the bank of Sahasranadi (thousand rivers)

One Raja Uppalapati Jogi Jagannatha Raju constructed a fort at Duvva and made it his capital during the 18th century A D , ruling over 300 villages divided into 8 *paraganas* yielding an annual revenue of 2,34,000 *varahas*. The area was named 'Kalidindi'

The total population of the village is **8,023**

and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Padmasale, Agnikula Kshatriya, Golla, Settibalija including Chegidi, Chakali, Mangali, Medara, Kalavanta, Uppara etc , Scheduled Castes (692)—Adi Andhra, Scheduled Tribes (41)—Yerukula, Yenadi, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, fishing and other traditional occupations

Temples of Nageswaraswamy, Kesavaswamy, Venugopalaswamy, Sita Ramaswamy, Subrahmanyeswaraswamy and Sri Rama and of village deities, Mahalakshmamma, Mullamma and Danamma are the places of worship in this village Nageswaraswamy, symbolised in a Sivalingam is said to have been installed by Karkotaka in *Dwapara yuga* By the side of Sivalingam there is the stone image of Parvati, known as Parvatavardhani, which appears as of a girl of 5 years of age, holding a bud of lotus in right hand There are the procession images of Parvati and Nageswaraswamy made of copper In Kesavaswamy temple also there are the procession images of Kesavaswamy, Sridevi and Bhudevi made of copper The temple of Venugopalaswamy is said to have been built around 1330 A D by a rich devotee named Vipparthi Gopala Reddy, who lived in Vipparru Fond of cattle rearing he maintained a herd of cows at Gullapadu where he had cultivable lands Milk was being brought from there daily For some time it was found that every day half a potful of milk disappeared, though the lids of the containers were intact When this was brought to the notice of the Reddy he went to Gullapadu to watch what exactly had happened He undertook a fast and kept awake meditating about the Lord At midnight Sri Venugopalaswamy, in the form of a 5 year old boy, opened the lid and began to drink the milk He caught hold of the boy, asked him who he was and why he was drinking milk stealthily The Lord revealed Himself and told him that His image was under the ground two feet below the surface and commanded him to install it in a sacred place The Lord blessed him that he would attain salvation. When the spot was dug up, the image of the Lord, supposed to have been *swayambhu* (self-manifested), in an exquisite form was discovered It was installed in a temple The self—manifested image of Venugopalaswamy is of stone, 2′ 8″ high with *garudavahanam* under His feet There is the image of Rukminidevi at the right side of the Lord. At a distance of three inches from the crown of Rukminidevi, there are *makaram* and a *chakram* Again there are the images of *dasavatharas*, namely, *Masthya*, *Kurma*, *Varaha*, *Narasimha*, *Vamana*, *Parasurama*, *Balarama*, *Sri Rama*, *Buddha* and *Kalki* representing the incarnations of Lord Vishnu To the left side of the Swamy below the *dasavatharas* there is *sankhu* with *makaram* below the former A little away from there, there is the image of Satyabhama. The image of the Lord is very well decorated with anklets to the legs and a string of small rings tied round both the ankles, and the waist. The jewel Kowsthubham is adorned to the neck and several other ornaments to the different parts of the body A garland of *tulasi* leaves upto the knees, ear—rings, three *namams* on the forehead, the crown and *abhayahastham* are all true to the description of Venugopalaswamy in several religious books A flute is held near the mouth in the two hands with the head bent a little towards left, and the image standing gracefully with the right leg crossed over the left at the ankle presents a beautiful sight that enchants any devotee At the back of the head, the knot of hair contains a flower of six petals The back portion has the symbols of Jaganmohini The significance of the figure is that the devotee should conquer the *shadvargas* and reach the Lord through *shatchakras*

Sri Nageswaraswamy Kalyanam is celebrated from *Magha Bahula Navami* to *Phalguna Suddha Padyami* (January—February) for 8 days The rituals observed are *dhwajarohanam* on *Navami*, *kalyanam* on *Dasami*, *asthanothsavam* on *Ekadasi*, *sadasyam* on *Dwadasi*, *chorothsavam* on *Triodasi*, *Mahasivaratri* on *Chathurdasi* and *trisulasnanam* and *vasantothsavam* on *Amavasya* There is *pushpothsavam* on *Phalguna Suddha Padyami* *Abhishekams* to the Lord and *kumkum pujas* to Goddess Parvathi are performed Fruits and cocoanuts are offered to the Lord. Hindus, local and from neighbouring villages congregate *Prasadam* is distributed to all

Dramas and *Harikathas* provide recreation to the visitors during the festival days

Sri Kesavaswamy Kalyanam is celebrated for 6 days from *Vaisakha Suddha Ekadasi* to *Bahula Padyami* (April—May) *Dhwajarohanam* on *Ekadasi*, *asthanothsavam* on *Dwadasi sadayam* and *Nrisimha Jayanthi* on *Triodasi*, *chorothsavam* on *Chaturdasi* and *vasantothsavam* on *Purnima* day are the rituals which are observed The Hindu devotees, local and from the neighbouring villages congregate *Prasadam* is distributed to all



Plate IV Venugopalaswamy and Seetaramaswamy temples

—Courtesy, Assistant Commissioner H R & C E (Admn) Dept , Eluru

Sri Venugopalaswamy Kalyanam is celebrated for 8 days from *Phalguna Suddha Navami* to *Bahula Padyami* (February–March) On *Navami* is *dhwajarohanam*, *kalyanam* is on *Dasami*, *rathothsavam* is on *Ekadasi*, *sadasyam* and *ponnauthsavam* in the night are on *Dwadasi*, on *Triodasi* is *asthanosthsavam*, *chorothsavam* is on *Chathurdasi*, *vasanntothsavam* is on *Purnima*, and on *Bahula Padyami* is *sripushpayagnam* Cocoanuts and fruits are offered to the Lord Hindus in and around the village participate There is free feeding to some extent *Pujari* is Vaishnava Brahmin *Prasadam* is distributed to all

Sri Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Panchami*, to *Navami* (November–December) *Dhwajarohanam* and *kalyanam* on *Panchami*, teertham and *uregimpu* on *Shashti*, *sadasyam* on *Sapthami*, *churnothsavam* on *Ashtami* and *sripushpayagnam* on *Navami* are the rituals observed during the festival Hindus in and around the village congregate

Sri Sita Ramaswamy Kalyanam is celebrated for 6 days from *Chaitra Suddha Ashtami* to *Triodasi* (March–April) *Dhwajarohanam* on *Ashtami*, *kalyanam* on *Navami*, *uregimpu* on *Dasami*, *sadasyam* and *rathothsavam* on *Ekadasi*, *vasanthothsavam* on *Dwadasi* and *sripushpayagnam* on *Triodasi* are the successive rituals Hindus, local and from the neighbouring villages congregate *Prasadam* is distributed to all

Danamma Teertham is celebrated for 5 days in the month of May. It is said the Goddess Parvati is being worshipped in this name in the village *Garagalu* of the deity are taken in procession on *siribandi* by Chakalis Some subscriptions are collected to celebrate the Teertham. About ten thousand people, local and from neighbouring villages, congregate

There is a fair in connection with the Teertham Eatables, utensils, combs, mirrors, photos, toys etc , are brought and sold

Mahalakshmamma and Mullamma Teertham is celebrated for a day on Tuesday which comes just before *Jaistha Suddha Purnima* (May–June). *Pasupu, kum kum, chalimidi* and *panakam* are offered The local Hindus take part in this festival

The correspondent has reported that on pages 370 and 371 of the book on temple inscriptions in Andhra Pradesh, published by the Endowments Board during the British regime, a copy of which is available in the Gowthami Library at Rajahmundry, the following statement is found.

Incription on the southern side of the stone pillar on the north-east in the *mukhamantapam* of Sri Venugopalaswamy temple situated to the west of Duvva of Tanuku taluk, Rajahmundry district, Inam land (400 acres) which requires 6 *puttis* of paddy seeds for sowing was assigned to Uddandarayani Ramanujulu, a Vaikhanasa of Gowthamasa *gotram* to conduct daily worship to Gopalaswamy, Kesavarayalu, Pallakesavulu and Hanuman Besides this, provision is made for the supply of 60 seers of oil per month by the oil mongers of the place for lighting and daily and occasional functions

Another inscription described on page 371 of the above book relates to Salivahanasaka 1570 i e., 1649 A D It is on the eastern side of the stone pillar described above and was by Mallinedu Prabhuvu

"Sri Gopalaswamy! Salivahanasaka 1570, *Sarvadhari Phalguna Suddha Dasami*, Monday – Mallinedu, son of Vipparthi Thimmanna got stone slabs spread in Bhogamantapam and got repaired the sanctum sanctorum established by Gangana Venkatadri and built the Sikharam He celebrated the festival for 5 days with all pomp commencing from *Phalguna Suddha Dasami* "

SOURCE *Sri Lingala Suryanaryana, First Grade Telugu Pandit, Zilla Parishad High School, Anantapalle P. O.*

13 Teetali—Situated on the banks of Attili canal at a distance of 2 miles form Tanuku Railway Station on the Nidadavole–Narsapur section of the Southern Railway.

The total population of the village is 3,838 and it is made up of the following communities Caste Hindus–Brahmins, Vaisya, Kshatriya, etc , Scheduled Castes (842), and Scheduled Tribes (22) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of the villages are of Rajeswaraswamy, Sita Ramasamy, Kodanda Ramaswamy and

of the village deities, Gogulamma and Mahankalamma The deity Bangaramma is also worshipped but has no temple.

This place was covered with forest during the reign of Rajaraja Narendra. When he came to this place on a hunting expedition he saw a huge serpent in the place where the present Rajeswaraswamy temple stands Then he installed a Sivalingam, constructed a sacred abode for it and named it Rajeswaraswamy temple When a compound wall was being dug out, the stone image of a serpent and a Nandi were discovered here There are some inscriptions in Pali language on them and on main entrance to the temple. There is a big well before the temple It is believed that the well was not man-made but was dug out by Devatas overnight.

Once a person belonging to Teetali family was going to Kasi with his wife with a desire to have children. During their journey they retired under the shade of a tree God appeared in his dream and commanded him to worship Him He woke up and to his astonishment found the images of Sita, Rama and Lakshmana in the bushes before him He took those images and installed them in this village and got a temple constructed for Sita Ramaswamy.

Formerly, there were images of wood in the temple of Kodanda Ramaswamy. The present images were got prepared in Bhadrachalam, shown to Bhadrachala Sita Ramachandraswamy and installed here

Sri Rajeswaraswamy Kalyanam is celebrated for 5 days with great pomp and pleasure from *Magha Bahula Ekadasi* to *Amavasya* (January–February) The Lord is taken on *vahanams* of Ravanabrahma, Nandi, and peacock with arrangement of electric lights in a procession accompanied by *prabhas*, music and dances This festival is being celebrated for the past 50 years About 6,000 Hindu devotees, local and from neighbouring places, congregate.

A fair is held in connection with the festival. Eatables, utensils, lanterns, combs, mirrors, pictures, photos, toys, cloth etc., are brought and sold.

Dramas, *Harikathas*, *burrakathas*, dances, lectures, *golla kalapam* and musical performances afford entertainment to the visitors Free feeding is also arranged to some extent

Sri Sita Ramaswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ashtami* to *Dwadasi* (March–April) On *Dwadasi* the Lord is taken in procession on *ponnavahanam* with music The devotees take river bath and observe *jagarana* This festival is being celebrated for the past 50 years The Teetali family are the hereditary trustees for this temple Hindus, local and from the neighbouring villages, congregate The members of the Teetali family attend the *kalyanam* to the Lord without fail though they are employed in distant places They perform all ceremonies

The *pujari* of the temple having quarrelled with the trustee is said to have run away by locking the door of the sanctum sanctorum of the temple The trustee was thereafter offering *naivedyam* and was performing *puja* ever day from outside only One day some boys were playing before the temple and one of them (Teetali Sita Ramaswamy, the Karnam of the village upto 10 years back) placed his hands on the doors of the temple Suddenly the doors opened and afterwards another *pujari* was appointed and *aradhana* began to be celebrated in the sanctum sanctorum

Dramas, *bhajans*, dances, lectures, *puranams* and music performances are the entertainments for the visitors

Sri Kodanda Ramaswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ashtami* to *Dwadasi* (March–April) Everyday *pujas* are performed and *naivedyam* is offered *Kalyanam* of the swamy is celebrated on *Navami*

This festival is being celebrated for the past 30 years and is of local significance The devotees of the village congregate without any distinction of caste The hereditary trustees for this temple belong to Pathapati family.

Harikathas, dramas and music performances are arranged Pandals are erected and decorated with festoons

Gogulamma Teertham is celebrated for a day on *Magha Suddha Purnima* (January–February). On the night preceding the Teertham, the deity is

taken in procession to the accompaniment of music, etc. *Naivedyam* is offered by the housewives Plantains and cocoanuts are offered and sheep, goats and fowls are sacrificed to the deity

This Teertham is being celebrated for the past 50 years and local Hindus congregate Money is collected from the villagers to celebrate the Teertham *Pujari* is a Chakali

A legendary episode is told by the villagers which narrates that a saint by name Ramayogi was attacked by cholera during his peregrination He was used to be carried on by the people of one village to the next village and thus finally he had reached Teetali The people of Teetali did not know of his presence in their village When they first saw him, he cried to them to quench his thirst and died. After some days, some miracles happened in the village A single cloth in a locked box was found burnt while others were intact Only one palm leaf was burnt in the thatch of a hut, the remaining being as they were When it was found by some villagers that the late Ramayogi in a naked form with a torch in his hand was burning them, the villagers prepared *panakam* and distributed it to all With this the unhappy miracles came to an end From that time onwards every year during *Vaisakham* (April–May), *panakam* is distributed to all in the temples of Rajeswaraswamy and Sita Ramaswamy after performing *pujas* to Ramayogi

SOURCE *Sri Meduri Venkateswarlu, Headmaster, Zilla Parishad Special Elementary Girls School, Teetali*

14. Tanuku—The taluk headquarters and a Railway Station situated at a distance of about 11 miles from Nidadavole on the Nidadavole–Narsapur branch line of the Southern Railway Situated on either bank of the river Gosthani, the place is known to have been the abode of Tarakasura, who was a menace to *devas*, Brahmins, *rishis* and all peace loving persons By performing severe *tapas* he obtained boons from Lord Siva that no one could kill him, excepting one born to Siva and Parvati Parvati, who had burnt herself to death in the sacrificial fire of her father, Daksha, was reborn as the daughter of Himavantha and was praying the Lord to marry her again But Siva was engaged in deep meditation after the tragic end of Parvati in her earlier birth and no one had the courage to disturb the penance because of the fear of His third eye, as the fire that would emanate from that eye when opened, would consume to ashes the first person in the vision Vishnu prevailed upon His son Manmatha to sacrifice himself for the weal of the world Manmatha was burnt to ashes, Siva married Parvati to whom was born Kumaraswami who killed Tarakasura Thus the place was associated with *Puranas* To wash off the sin of having killed Tarakasura who was a great devotee of Siva, Kumaraswamy installed here Kapardeeswaraswamy, a Sivalingam If rice were to be offered to this Lingam a *putti* of rice had to be cooked To avoid it, it is said only a small piece of jaggery is offered In addition to this, the sacred perennial River Gosthani flows near Tanuku The legend about the River Gosthani is that while a big eagle carried away its calf, the cow ran after it and the milk from its udder flowed like a river and thus the river Gosthani (Gosthani means 'from udder of the cow') was formed, and it became so sacred that any one who bathes in it for a year would get his desires fulfilled Tanuku is important, nay sacred to the Andhras, as it is the place of birth of Adikavi Nannayabhattaraka, who undertook the translation of the *Panchamaveda* (the fifth Veda) Mahabharata written in Sanskrit by Vedavyasa A *jammi* tree is said to have existed on the spot where Nannaya performed *yagnam* on the bank of the River Gosthani Historically, Tanuku appears to have formed part of Mogalturru *paragana* of Peddapuram *samsthanam* under the rulers of Rajamahendravaram Two tanks historically noted are Kommayi Cheruvu or Kumaraswamy Cheruvu and Mundamopu Cheruvu (widows' tank) or the tank where the wives of Tarakasura were widowed (i e , where they were taken and all signs of *muththaiduvas* were removed)

The total population of the town is 24,657 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Chakali, Mangali, etc etc , Scheduled Castes (2,099), Scheduled Tribes (267); Muslims, Christians and Jains The chief means of livelihood of the people are agriculture agricultural labour, trade, services and other traditional occupations There are good number of factories such as the Andhra Sugar Factory, Jaya High Speed Cycles,

Rolling Steel Factory, Akkamamba Spinning Mills and Vijaya Manure Factory. Labour is available here in plenty The place is full of educational institutions, libraries, reading rooms and cultural institutions

Temples of Kesavaswami, Mahalakshmi Sita Rama, Kapardeeswaraswamy, Anjaneyaswamy, Siddeswaraswamy, Sita Ramanjaneyaswamy, Kodanda Ramaswamy, Subrahmanyaswamy, Satyanarayanaswamy, Navagrahas, Rama, Someswaraswami, Natarajeswaraswamy, Kanakadurga, and of the village deities Pallalamma, Muthyalamma, and Mahakalamma are the places of worship in the town There are 2 mosques, Ramakrishna Mutt, Achalaguru Ashram, Sadhu Mutt, and Nannayya Peetam in thetown Kesavaswamy temple is stated to have been built by Chalukyas

Kesavaswamy Kalyanam is celebrated for one day on *Magha Suddha Ekadasi* (January–February) It is being celebrated from ancient times and is of local significance The Hindu devotees of the town congregate

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) Surya Sapthaham on *Ratha Sapthami*, Nannaya Jayanti on *Ugadi*, Nataraja and Siddeswara Kalyanam on *Sivaratri*, Satyanarayanaswamy Kalyanam on *Vaisakha Suddha Ekadasi* (April–May) and Subrahmanyeswaraswamy Kalyanam on *Margasira Suddha Shashti* (November–December) are the other festivals that are celebrated in the town in the respective temples

Chalimidi and *panakam* are offered to the village deities and fowls and animals are sacrificed occasionally

SOURCE *Sri Pamarthi Venkata Ramana Rao, Teacher, Tanuku,*

15. Paidiparru—Situated at a distance of 2 furlongs from Tanuku Railway Station

The total population of the village is 1,736 it is made up of following communities Caste Hindus–Brahmin, Kapu, Bhagavata, Settibalija, Chakali, Mangali, Scheduled Castes (186)–Madiga, Mala; and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour vegetable selling and other traditional occupations.

There is the temple of Venkateswaraswamy This temple was got constructed by the Zamindar Narasimham Apparayanam of Nuzvid who donated 20 acres of land to the temple Village deity Gogulamma is also worshipped

Sri Venkateswaraswamy Kalyanamahothsavam is celebrated for one day in *Phalgunam* (February–March). The Hindus devotees of the village congregate *Pujari* is a Vykhanasa of Bhargavasa *gotram* with hereditary rights Teertham and *prasadam* are offered to the Lord

Gogulamma festival in *Pusyam* (December–January) and Gonthi Panduga in *Kartikam* (October–November) are celebrated.

SOURCE *Sri Iragavarapu Chinnam Raju, Karnam, Paidiparru*

16 Mandapaka— Situated at a distance of 2 miles from Tanuku To the east of the village, there is a canal flowing by the name "Madugu". It is believed that this is a tributary of the Godavari River in ancient times, and that on the banks of it Mandavyamuni performed penance Hence this village was known as Mandavya Kshetram and is now called Mandapaka Another version is that the place where the present village now stands was a vast pasture land with *madugu* and the Golla of the neighbouring villages used to tend their sheep here in large flocks The shepherds heard on one day the sound of musical instruments and the sound "Om" When the place was examined the idol of Sri Kesavaswami was found A temple was constructed by the Zamindars of Nuzvid in this place. The people in the neighbouring villages of Pedapadu and Chinnapadu came and settled in this place As this place was full of flocks of cattle it was called Mandapaka (*manda* means herd)

The total population of the village is 4,616 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Viswabrahmin, Kapu, Sale, Chakali, Mangali, Vadde, Golla, Koppu Velama etc, Scheduled Castes (497)-Adi Andhra etc ; and Scheduled Tribes (21) The chief means of livelihood of the people are agri-

culture, agricultural labour, trade and other traditional occupations

The temples of Someswaraswamy, Kesavaswamy, village deity Yellaramma, Anjaneyaswamy and *mandirams* of Rama and Ganapathi are the places of worship in the village The image of the Lord Kesavaswamy is 5 feet high beautifully made of *salegram* stone having 4 hands, holding *panchajanyam* in the rear right hand, *Padmam* in the front right hand, *sudarsanachakam* in the rear left hand, and *gada* in the front left hand There are the images of Sridevi, Bhudevi and sages Sanaka and Sananda The image of the deity Yallaramma made of stone is prepossessing with 4 hands, holding *damarukam* and a sword in the two right hands, trident and drinking vessel in the two left hands Below the feet of the deity there is the image of an animal which is said to be a fox by some and a bandicoot by others

The legend of the temple of Kesavaswamy goes on as follows Sri Dharma Apparayanam the well known Zamindar of Nuzvid, agreed to the request of the villagers to construct a temple for Lord Kesavaswamy in place of the original small temple which was in ruins When the villagers were digging out the earth, the present image and some relics of the foundation of an ancient temple were found It is believed that the image was the one installed by Mandavya Maharshi, and the relics of the foundation are said to be very ancient On the old foundation itself, the Zamindar got constructed the present temple, *mantapams* and towers It is also said that the temple was mainly constructed by a dumb man The Zamindar was devoted to the Lord very much and took great interest in constructing the temple The architectural grandeur of the temple's tower is highly enthralling and unrivalled There is an image of Meka Basava Dandanatha, the ancestor Nuzvid Zamindars with an inscription on the top of the temple He was the commander-in-chief of the Kakateeya Empire in the 12th century This clearly proves that the temple was constructed by the Nuzvid Zamindars Moreover, the *archana* and other rites are performed in their names As it is apparent from the records that the Zamindar Dharma Apparayanam lived between 1785–1827 A D , it may be assumed that the temple might have been constructed between those years In the year 1945, Sridhara Pullamma a great devotee constructed Sri Anjaneyaswamy temple in the temple compound of Kesavaswamy and installed Sri Anjaneya in it Outside the compound of this temple, there is a dilapidated image of Nandi There are two stone images in front of the deity, going by the names Pothuraju and Komati On the back side of the image Komati there is an inscription which is reported to have not yet been deciphered Another Anjaneyaswamy temple was constructed in the year 1959 on the banks of the canal

Sri Someswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February) On Sivaratri there is *rathothsavam*, *abhishekams*, *sahasranamaarchanas*, *lakshapatri* and *laksha kumkuma pujas* and *bhogams* are performed and processions are taken out in fulfilment of vows Fast and *jagarana* are observed on the day of Sivaratri This festival is being celebrated since 1945 The Hindu devotees of the villages congregate *Pujari* is a Velanati Brahmin of Athreyasa *gotram* with hereditary rights *Uthsavams* are celebrated for festivals like Vinayakachavithi, Maharnavami, and on Mondays in *Karthikam* and *Jwala thoranothsavam* on *Purnima* and in Dhanurmasam In the entire Karthikam there is the illumination with oil *deepams* and distribution of *prasadam*

Sri Kesavaswamy Kalyanamahothsavam is celebrated for 7 days from *Phalguna Suddha Dasami* to *Bahula Padyami* (February–March) Kesavaswamy is said to be one of the five *pancha Kesavas* The five Kesavas are believed to be those at Ryali in East Godavari and Mandapaka, Tanuku, Duvva in West Godavari District and Kothalaparru On *Phalguna Suddha Dwadasi* there is *rathothsavam* *Sahasra thulasi kumkum*, *laksha thulasi bhogam* and *aregimpu* are performed to the Lord in fulfilment of vows This festival is of ancient origin The Hindu devotees, local and from the neighbouring villages, congregate *Pujari* is a Vaikhanasa Brahmin of Bhargavasa *gotram* with hereditary rights On the occasion of Krishna Jayanti in Kesavaswamy temple, the devotees observe fast and in the night perform *maharnivedana* after *Viseshaarchana* On the first Ekadasi there is *ekaham* by Sri Prabhakara Kesava Bhaktha Samajam *Viseshothsavams* (special functions) are performed to the Lord on *Chaitra Suddha Padyami* (March–April) Toli Ekadasi (June–July), Sri Krishna Ashtami (July-August), Vijayadasami (September–October) Naraka Chathurdasi (Sep-

tember–October), Ksheerabdhi Dwadasi (October–November), Mukkoti Ekadasi (November–December), Sankranti (January), Bhishma Ekadasi (January–February) and in the months of *Kartikam* (October–November) and *dhanurmasam* (December–January) Throughout the month of *Kartikam* there is *deepamaalalankarana* (decoration with lights) and *prasada viniyogam* In Dhanurmasam *bhogamulu* are performed

Yellaramma Teertham is celebrated on *Chaitra Suddha Purnima* (March–April) The poet Srinatha, in his Kreedaabhiramam had described Yellaramma as Ekaveera Devi the descendent of Renukadevi and as companion of Kakatamma In justification of the supposition that Yellaramma is the companion of Kakatamma, there are, besides the full image of Yellaramma, head described as that of Ekaveera Devi and a pair of feet said to be those of Kakatamma

Some miracles shown by the deity

After *sahasranamarchana*, some flowers are kept on the crown of the deity and *pujaris* read *dandakam* While the *pujaris* are doing so, the fall of the flowers from the crown if it occurs is taken as an indication that the desires of the devotees would be fulfilled If the flowers fall, the hearts of the devotees redound with mirth and joy And if the flowers do not fall, something is supposed to have gone wrong in the performance of the devotees, or that their desires are not going to be fulfilled The deity some times makes the devotees realise their faults and then, the flowers drop The worshippers of the deity are indeed impressed by this phenomenon

Once upon a time Kotaiah, a *pujari* of the deity had forgotten to take out his silver vessel from the temple after performing *puja* on *Chaitra Bahula Padyami* He closed the doors and went away According to the custom, the doors should not be opened for 3 days He went again to the temple, stood outside the doors helplessly and prayed to the deity for the return of the vessel The deity threw that silver cup outside through a hole in the door

Ganga Uthsavam on *Chathurdasi* day, and *Sribandi Uthsavam* on the noon of Full Moon day are celebrated to the deity. On the night of the following day i e on *Chaitra Bahula Padyami* (March–April), the devotees keep fruits and *panakam* in the temple, close the doors and not open them for 3 days This is an ancient custom During the intervening two days i. e on *Bahula Vidiya* and *Tadiya* they do not perform *nivedana* Usually during those 3 days, nobody leaves the village During the festival days like *Vasantanavaratrulu* and *Sarannavaratrulu*, *sahasra namaarchanas* are performed to the deity *Chalimidi*, *vadapappu*, *panakam*, *pasupu*, *kumkum* etc , are offered *Naivedyam* is offered at their respective homes by the devotees Animal sacrifice which was in vogue in the past is now given up The celebrations are of ancient origin Hindus, local and from the neighbouring villages, congregate without any distinction of caste *Pujari* is a Velamati Brahmin of Athreyasa *gotram* with hereditary rights

A *dandakam* written by Anipeddi Jagannatha Sastry in about 1924 A D is recited before the deity by the *archakas* The *Kali dandakam* written by Kalidasa was used to be recited prior to that

There is Sri Prabhakara Kesava Bhaktha Samajam in the village, established in 1958 at the behest of Sri Prabhakara Umamaheswara Pandit of Vijayawada They conduct some programmes in propagating theism *Bhajana kalakshepams* on every Saturday night, *suryanamaskaras* on every Sunday morning according to the instructions of the above pandit, *Ekhamahothasvam* on Toli Ekadasi, *gopujamahothsavam* on Krishnastami *prabhata seva* on all the days in the early mornings during *Kartikam* (October–November), Satya Narayana *Vrathamulu* on collective basis on the Mukkoti Ekadasi and *Visesharchana* to Surya Bhagavan on Rathasaptami, are some of the items on the programme of this Samajam conducted in the temple of Sri Kesavaswamy

SOURCE 1 *Sri Devanakonda Gopalam, Headmaster, Zilla Parishad Special Elementary School, Mandapaka*

2 *Sri Peddinti Kesavaswamy, Pujari in the temple of Sri Kesavaswamy, Mandapaka*

17 Varighedu – Situated at a distance of 3 miles rom Relangi Railway Station on Nidadavole–Narsapur branch line of the Southern Railway and 6 miles from Tanuku It is said that this

village was gifted away by Karikalachola, the great Chola King

The total population of the village is 2,346 and it is made up of the following communities. Caste Hindus–Brahmin, Telaga, Settibalija, Bhatraju etc , Scheduled Castes (444), and Scheduled Tribes (23) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Rama, Siva, Vishnu and of the village deity Aravambikadevi are the places of worship in the village

Aravambikadevi Jatara is celebrated for one day on *Asviyuja Bahula Amavasya* (September–Ocober) Before Jatara, *asadis* perform *sevas* twice or thrice with music Cocoanuts, bananas, *panakam* and *chalimidi* are offered, and goats, sheep and fowls are sacrificed to the deity This Jatara is being celebrated from ancient times and is of local significance Local Hindus congregate

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* March–April) in Rama temple

SOURCE *Sri Mangapati Gopalakrishnam Raju, Assistant Karnam, Varighedu*

18. Attili— Situated at a distance of one mile from the Railway Station of the same name on the Nidadavole–Narsapur branch line of the Southern Railway, 9 miles from Tanuku, 12 miles from Tadepalligudem by road and 18 miles from Nidadavole It is said that this place was the abode of Athri Maharshi and was hence called Athri which in usage gradually became Attili Lord Siddheswara is believed to have been installed here by Athri Maharshi, in proof whereof there is an image of Athri Maharshi by the side of Siddheswara Sivalingam

According to history, this place was in the past the capital for some kingdom or other After the reign of Kumaragiri Reddy, one of the battles between the Reddys of Rajamahendravaram and Kondaveedu took place here

It is said that on the site where the present High school stands there was a fort with a moat alround The low level ground around the site where High School is now situated is considered as the previous moat and is called *agadthi* (moat) There is a big pond near the temple of Siddheswara. It appears to have been the outcome of the desire of Anasuya, the renowned wife of Athri Maharshi It is said that Athri Maharshi used to walk to Godavari near Kakaraparru every morning to take his bath and bring water from there for the *abhishekam* of Siva. As he grew advanced in age and was still with difficulty walking to Godavari near Kakaraparru, Anasuya prayed to Ganga, and near the place where the pond now stands, a spring of water gushed out. This episode is referred to in the Kasikshetra *gadha* On every Sunday before sunrise springs at three places at the bottom of the pond can be seen It has been found that the water of one spring is tastless, the other sweet and the third brackish. Devotees take their bath in the pond on every Sunday before sunrise, and all through the Kartikam, with the belief that the water of the sacred Ganga at Kasi flows to this pond on those days

The total population of the village is 15,074 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Velama, Golla, Kummari, Sale, Settibalija, Kalavanta, Chakali, Mangali etc, Scheduled Castes (1,086)-Adi Andhra etc , Scheduled Tribes (106), Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, tarde and other traditional occupations

The temples of Subrahmanyaswamy, Anjaneyaswamy, Venugopalaswamy, Santhana Venugopalaswamy, Siddheswaraswamy and of village deity Poleramma with her image having 4 hands, a mosque and a church are the places of worship in the village Kollapati Venkamma and Mahankalamma are the other village deties here There are the images of Subrahmanyaswamy, Srivalli and Devasena in the temple of the Lord Subrahmanyaswamy In connection with the construction of this temple, it is said that a serpent appeared to a local person and disappeared immediately When that place was dug out a silver sheet was discovered and the images of a serpent with hood and a Sivalingam were found on it. He got constructed a temple and enshrined the image of Subrahmanyaswamy

Sri Subramanyeswaraswamy Kalyanamahothsavam is celebrated for 9 days from *Margasira Suddha Shashti* (November–December) On that

day the Lord is taken in a procession on different *vahanams* with music throughout the village in the night followed by *prabhas* also This festival is being celebrated since 1928 A D About 10,000 Hindus local and from the neighbouring villages, congregate

A fair is held in connection with the festival for one day Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, books, cloth, mats, toys, agricultural implements etc , are brought and sold Swings, magic, circus, dramas, *harikathas*, *burrakathas*, leather puppet doll plays and musical performances afford entertainment to the visitors

Special choultries and pandals are put up There is free feeding to all the pilgrims

Kollapati Venkamma Jatara is celebrated for 5 days from Sankranti (January 14th) The legend connected with the deity says that once the 15 daughters of the Kollapati family bought bangles from a bangle seller and wore them The bangle seller demanded payment of cost of bangles for 16 daughters, though they were only 15 That night the deity Venkamma appeared in a dream and told that she was their 16th daughter Then the family paid the total amount to the bangle seller From that time onwards that family is performing *sevas* and *jataras* every year to the deity On one night during the festival the deity is taken in a procession with music in the village Every day the *siribomma* is taken in a procession and *pasupu* and *kumkum* are offered This Jatara is mainly celebrated by Kollapati family of Kapus who treat the deity as their daughter It is being celebrated for the past 50 years and is of local significance Kapus are the patrons The Hindu devotees, local and from the neighbouring villages, congregate Flowers, fruits, *pasupu*, *kumkum* and *ravikalu* (jackets) are offered to the deity Some of the devotees sacrifice fowls and goats and some offer *chalimidi* and *panakam* to the deity.

Poleramma Jatara is celebrated for the 9 days preceding *Chaitra Suddha Padyami* (March–April) Once a local family with no children on worshipping this deity was blessed with children They worship the deity regularly They put clay in 9 baskets and sow nine kinds of grains in them 9 days before the festival On *Chaitra Suddha Padyami* the seeds grow into small plants and on that day they apply *pasupu* and *kumkum* to the baskets and plants and offer them to the deity All caste Hindus take part in the festival

SOURCE *Sri K V Sivudu, Headmaster, Panchayat Samithi Higher Elementary School, Attili*

19 Gummampadu—Situated at a distance of one mile from Relangi Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 6 miles from Tanuku

The total population of the village is 1,356 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria, Telaga, Kummari, Chakali, Kalali, Mangali, Scheduled Castes (249)—Adi Andhra, Scheduled Tribes (8), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Bhimeswaraswamy, Sri Rama and of the village deity Gogulamma and a church are the places of worship in the village

Sri Bhimeswaraswamy Kalyanam is celebrated for 1 day on *Phalguna Bahula Dasami* (February–March) *Naivedyam* is offered to the Lord It is being celebrated for the past 10 years and is of local significance The Hindu devotees of the village congregate without any distinction of caste

Sri Rama Kalyanam is celebrated for 1 day on *Chaitra Suddha Navami* (March–April) in the temple of Sri Rama

SOURCE *Sri M Devasahayam, Teacher, Gummampadu*

20 Velpuru—A railway station on the Nidadavole–Narsapur branch line of the Southern Railway situated at a distance of about 2 miles from Tanuku Railway Station As milk and curds are produced in abundance, large quantities of the same are despatched to Bhimavaram and Rajahmundry daily. As it is believed that Devatas (celestial beings) in the past ruled this village, it is known as Velpuru (in Telugu *velpu* means Devata or celestial being)

The total population of the village is 13,418 and it is made up of several sub-communities of Caste Hindus—Scheduled Castes (1,297), and Scheduled Tribes (33) The chief means of livelihood of the people are agriculture agricultural labour, trade and other traditional occupations

The temples of Vigneswara, Satyanarayana, Rama, Siva, Subrahmanyeswaraswamy, Rudreswaraswamy and of the village deities Ganganamma, Metlamma, Gogulamma, Mahalakshmamma and Eswaramma are the places of worship in the village Pandurangaswamy is also worshipped in the village

Sri Pandurangaswamy Teertham is celebrated for 5 days from *Kartika Suddha Ekadasi* to *Purnima* (October–November) This festival is of ancient origin and is of local significance The local Hindus congregate Sweets and plantains are sold in a few shops held during teertham

Sri Subrahmanyaswamy Teertham is celebrated on *Margasira Suddha Shashti* (November–December) Local Hindus congregate Eatables, mirrors, combs etc , are sold in a few shops held during the time Street dramas, *Harikathas* and dances provide entertainment to the people

Jatara of the village deities is celebrated on *Asviyuja Bahula Amavasya* (September–October) Animal sacrifice was observed formerly on a large scale, but now some devotees sacrifice fowls and sheep in their houses only Cocoanuts are offered This jatara is celebrated under the supervision of Village Munsiff

Festival of Lord Siva is celebrated in *Karthikam* (October–November) in Siva temple

In *Magham* (January–February), Veerabhadra and Sakthi festivals are celebrated in Rudreswaraswamy temple

During the festival days, the devotees take bath in the Gosthani river, perform *pujas* in the temples, offer fruits etc There is free feeding to the poor

There is a choultry, where marriages are celebrated in the village

SOURCE *Sri Penugonda Satyanarayana Murthy, Teacher, Zilla Parishad High School, Velpuru*

21 Kakula Illindalaparru—Situated at a distance of 3 miles to the south-east of Tanuku

The total population of the village is 3,147 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Karnibhathula, etc , Scheduled Castes (556); Scheduled Tribes (21), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

The temples of Chodeswara with stone Sivalingam, Gopalaswamy with His image in human form (resembling Sri Krishna), Subramanyeswaraswamy in serpent form on black stone, and of the village deities Challalamma and Peddintlamma are the places of worship in the village

Challalamma and Peddintlamma Jatara is celebrated for one day on the first Tuesday after Sankranti (January) The people believe that they would be immune from small-pox on account of the celebration *Chalimidi*, *panakam*, jaggery and plantains are offered to the deities This Jatara is being celebrated from ancient times and is of local significance Kammas are the patrons The Hindu devotees of the village participate in the festival without any distinction of caste *Prasadam* is distributed to all

Sri Chodeswaraswamy Kalyanam is celebrated in *Vaisakham* (April–May) It is being celebrated for the past many years Kammas are the patrons Local Hindus congregate *Pujari* is a Brahmin with hereditary rights

Subramanyeswaraswamy Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December) The devotees take bath and observe fast and *jagarana*

Sri Rama Navami is celebrated in *Chaitram* in Gopalaswamy temple

SOURCE *Sri Alluri Suryanarayana Raju, Headmaster, Zilla Parishad Elementary Girls School, Kakula Illindalaparru*

22. Ajjaram— Situated at a distance of 6 miles from the Tanuku Railway Station

The total population of the village is 2,457 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kshatriya, Reddy, Kapu, Kummari Kamasali, Settibalija etc, Scheduled Castes (499)–Adi Andhra, and Scheduled Tribes (28)–Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour, brass industry, and other traditional occupations

The temples of Uma Maheswaraswamy, Kanchi Kamakshi, Sri Rama, Subrahmanyeswaraswamy, and of the village deity Tummalamma are the places of worship in the village The image of Tummalamma is of 6 feet height in an aweinspiring human form.

Sri Uma Maheswaraswamy Kalyanam is celebrated for one day on *Phalguna Suddha Ekadasi* (February–March) Flowers and fruits are offerd to the Lord. This festival is being celebrated for the past 100 years, and is of local significance The Hindu devotees of the village congregate *Pujari* is a Saiva Brahmin with hereditary rights There is free feeding too

Sri Subrahmanyeswaraswamy Kalyanam is celebrated for one day on *Margasira Suddha Shashti* (November–December) Fruits, flowers, silver and gold articles are offered to the Lord There is free feeding to all This festival is being celebrated for the past 7 years and is of local significance The Hindus of the village congregate *Pujari* is a Brahmin with hereditary rights

Goats, sheep and fowls are sacrificed to Tummalamma during Sankranti (January) and on Ugadi i e, on *Chaitra Suddha Padyami* (March–April) *Panakam* and *chalimidi* are offered to the deity The patrons are Kshatrias, Vaisyas and Reddies *Pujari* is a Kummari

Sita Rama Kalyanam is celebrated on *Chaitra Suddha Navami*

SOURCE *Sri Kalaga Venkata Ramana, Headmaster, Zilla Parishad Special Elementary School, Ajjaram*

23. **Kakaraparru**—Situated on the banks of the Vasistha, a tributary of Godavari River, at a distance of 5 miles from Tanuku. It is the home of many a learned scholar in Sanskrit and Telugu As Brahma is once believed to have performed *Yagnam* here, there is a sacred place called Brahmagundam. This is, however, now filled up with the waters of Vasishta. On festival days etc., people take bath in it with the hope of attaining salvation

The total population of the village is 4,409 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatriya, Kamma, etc.; Scheduled Castes (520), Scheduled Tribes (8), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Siva, Gopalaswamy, Sita Ramaswamy, Subrahmanyeswara, and of the village deities Kanakalamma and Nallavari Venkamma and a church are the places of worship in the village The images of Gopalaswamy and Sita Ramaswamy are said to be very attractive. The image of Kanakalamma, the village deity, is in an aweinspiring feminine form.

Subrahmanya Kalyanam is celebrated for one day on *Margsira Suddha Shashti* (November–December) It is of ancient origin Hindus, local and from neighbouring villages, congregate *Pujari* is a Brahmin Free feeding is arranged

A fair is held in connection with the festival Sweets, utensils, mirrors and combs etc are sold.

Bhajans, music and lottery provide entertainment

Siva Kalyanam is celebrated on *Vaisakha Suddha Ekadasi* (April–May) It is being celebrated from ancient times About 400 Hindus in and around the village gather A Brahmin is the *pujari* The villagers collect donations and arrange free feeding to the visitors

A fair is held in connection with the festival. Sweets, utensils, mirrors and combs etc, are brought and sold. Magic, lottery and group *bhajans* cater recreation to the visitors

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) in Sita Ramaswamy temple

Goats and fowls are sacrificed to Nallavari Venkamma in fulfilment of vows taken in the days of difficulty

SOURCE *Sri Charla Lakshminarayana, Teacher, Elementary Girls School, Kakaraparru*

24. Peravali—Situated at a distance of 5 miles from Tanuku Railway Station The bus routes of Narsapur–Nidadavole, Tanuku–Narsapur, Narsapur–Bhimavaram and Khandavalli–Tadepalligudem pass through this village The boats from Narsapur to Nidadavole also pass through this village

The total population of the village is 2,173 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kapu, Settibalija, Jangam, etc , Scheduled Castes (275), Scheduled Tribes (10), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of the village are of Rama with His stone image in human form, Anjaneyaswamy with His stone image in the form of Hanuman, Siva with Sivalingam and of Vishnu

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April) The Kalyanam of the Lord is celebrated with much eclat *Bhajans* are performed In the night the Lord is taken in procession around the village The Hindu devotees of the village take part in the festival *Pujari* is a Brahmin with hereditary rights *Panakam* is distributed to all present

SOURCE *Sri Sista Venkata Subrahmanyam, Teacher, Zilla Parishad Elementary School, Peravali*

25 Mukkamala—Situated at a distance of 3 miles from Peravali on the Nidadavole–Narsapur bus route and 8 miles from Tanuku

The total population of the village is 4,258 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Ediga, Chakali, Mangali, Kummari, etc , Scheduled Castes (675)—Madiga, Mala, Scheduled Tribes (18)—Yerukula, and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Siva, Vishnu, Someswaraswamy, Kesavaswamy and of village deities Chintalamma and Gonthemma are the places of worship in the village

Sri Someswaraswamy Kalyanam is celebrated for 15 days from *Magha Bahula Ekadasi* (January–February) People have much faith in the powers of Someswaraswamy It is said locally that a person, who had once stolen the Trisulam of the Lord, suffered from high fever and could get relief only after placing it back in its original place after repenting for his fault He regularly performs *seva* to the Lord in *Kartikam* (October–November) *Kalyanam, sulateertham, rathothsavam* are the rituals of the festival Cocoanuts, bananas, pumpkins and bunches of cocoanuts are offered to the Lord The devotees take river bath, observe fasting and *jagarana* This festival is being celebrated from ancient times and is of local significance About 5,000 Hindus, local and from the neighbouring villages, congregate *Pujari* is a Thammala Brahmin There is free feeding to all

A fair is held in connection with the festival for 15 days About 5,000 people, local and from the neighbouring villages, congregate Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, books, toys, mill and handloom cloth, blankets and tape are brought and sold

Dramas, leather puppet doll plays, acrobats, and whirling-wheels afford entertainment to the visitors Pandals are erected for the occasion

Kesavaswamy Kalyanam is celebrated for 6 days from *Magha Suddha Ekadasi* to *Bahula Padyami* (January–February) On *Purnima* there is Chakrateertham i e , the Lord is taken in a palanquin to the river in procession. Cocoanuts, fruits and pumpkins are offered Local Hindus congregate *Pujari* is Vaishnava Brahmin

Chintalamma Jatara is celebrated for 3 days during Sankranti (13th, to 15th of January) It was the practice for a woman of a Mangali family to be possessed by Ammavaru Chintalamma While possessed, the woman would be swinging her head forwards and backwards and this is generally known as *vunuta* or *vuguta* The women was getting possessed and her husband did not

like it At the first beat of the drum for Ammavaru *puja* in the temple at the centre of the street, the girl would forget her normal duties and surroundings and get possessed which the husband tried to stave off by performing *seva* to Ammavaru The deity made it clear that possession, which was a family tradition, could not be avoided He therefore, became disgusted and married another girl During the month of Jatara, she fasts *Sevalu* are performed for a month *Chalimidi* and *panakam* are offered Goats, sheep and fowls are sacrificed to the deity Fowls are offered to the person possessed by the deity and he cuts the throats of the birds with his teeth On Kanumu day, a pig is buried in the earth upto its neck and buffaloes are made to walk over the head of the pig *Kumbham* is poured on the boundaries of the village The devotees take river bath and observe fasting and *jagarana* during the Jatara It is being celebrated from old times and is confined to the village The Hindus of the village congregate The patrons are the villagers and *sevas* are performed by Chakalis, Mangalis and Kummaris

The observance of Gonthemma Panduga by Malas is a special feature in this village Both men and women of the community don several garbs and go about begging for contributions from the other communities This is the only occasion when the members of that community go about begging With that money they perform, in their houses, Gonthemma Panduga at the time of Atla Tadiya i e , *Asviyuja Bahula Tadiya* (September-October)

Ankam Perantalu is another local observance among the Kammas Just before marriage, the bride and the bridegroom perform *puja* to Ankam Perantalu This Ankam Perantalu was the loving, dutiful and exemplary wife of a Kamma youth, who was living on the other side of River Godavari and coming to her every evening He used to employ an empty washerman's pot to swim across the river as a float One day he had taken an unburnt pot, which melted in water in the middle of the river, and the young man was washed away The wife, unable to bear the sorrow of separation, committed suicide She is believed to have become a Devata and is called by the name Ankam Perantalu The Kammas believe that unless the new couple worship Her before marriage, the marriage would not be happy and prosperous

Jwalatoranothsavam in Siva temple is celebrated on *Kartika Suddha Purnima* (October-November)

SOURCE 1 *Sri B Kameswara Rao, Headmaster, Zilla Parishad Elementary School, Mukamala*
2 *Sri K Rama Gopalakrishna Murthy, B A , Senior Telugu Pandit S K P V V Hindu High School, Vijayawada-2*

26 Khandavalli—Situated at a distance of 8 miles from Tanuku It is a very ancient village Copper sheets with the script of some ancient language and objects of archaeological importance were found here in excavations, which are said to belong to Andhra rulers This village is called Panchalingakshetram because of five Lingams in Markandeswara-Mrukandeswaraswamy temple It is observed that the temples with five lingams are found only at Kasi, Rajahmundry and in this village The River, Vasishta Godavari, brought down by the sage Vasishta, flows by the side of this village and reaches the Bay of Bengal near Narsapur

The total population of the village is 7 410 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Settibalija etc , Scheduled Castes (1,229) – Adi Andhra, and Scheduled Tribes (53) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Venugopalaswamy with His stone image, Markandeswara with Sivalingam, 12 temples of Rama and the temples of village deities Poleramma and Sakthi are the places of worship in the village

Sri Venugopalaswamy Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February) There is *rathothsavam* also Cocoanuts, flowers, fruits, and *panakam* are offered This festival is being celebrated since the inception of the village and is of local significance Trustees appointed by the Endowments Board look after the arrangements for the festival About 2 to 3 thousand Hindus, local and from the neighbouring villages congregate *Pujari* is a Vaishnava Brahmin

A fair is held in connection with the festival for 5 days Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, cloth and agricultural implements etc , are brought and sold

Harikatha and *purana kalakshepams*, circus, dramas, and whirling wheels afford entertainment to the visitors Pandals are crected

Sri Markandeswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Dasami* to *Chathurdasi* (January–February) The devotees observe fast The kalyanam is being celebrated since the inscription of the village About 2,000 devout Hindus, local and from the neighbouring villages, gather

A fair is held for 5 days in connection with the festival Utensils, laterns, mirrors, combs, pictures, photos, books, mill cloth and agricultural implements etc , are brought and sold

Harikathas, dramas and *puranas* cater recreation to the visitors

Sakthi Teertham is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April) The devotees prepare sweets and offer the same as *naivedyam* at homes This Teertham is being celebrated since the origin of the village The Hindus local and from the neighbouring villages congregate A Brahmin is the *pujari*

A fair is held in connection with the festival for 9 days Sweets, utensils, lanterns, mirrors, combs, pictures, photos etc , are brought and sold

Poleramma Teertham is celebrated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April–May) Flowers, fruits and *panakam* are offered and goats, sheep and fowls are sacrificed to the deity At homes sweets are prepared and offered as *naivedyam* This Teertham is being held from the origin of the village There is 12 acres of Inam land attached to this deity All Hindu castes participate in the festival *Pujari* is a Kapu belonging to Asadi sect

A fair is held for 9 days Sweets, utensils, lanterns, mirrors, combs, pictures, photos, and toys are brought and sold

Dramas, whirling-wheels, *Harikathas* and circus afford entertainment

Sri Rama Ekaham is celebrated during *Kartika Suddha Ekadasi* and *Bahula Ekadasi* (October–November) *Bhajans* are performed on that and on the following days The devotees, local and from the neighbouring villages take part and sing devotional songs Loud speakers are arranged There are *samaradhanas* for 10 times during this month

SOURCE *Sri Gandikota Ramasomayajulu, Headmaster, Zilla Parishad Boys School, Khandavalli*

27 Thurpu Vipparru—Situated at a distance of 7 miles from the Tanuku Railway Station

The total population of the village is 3,111 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Settibalija, Telukula, Kamsali, Mangali, Chakali, Sale etc , Scheduled Castes (308)–Madiga, Mala, and Scheduled Tribes (25) The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations

The temples of Uma Malleswaraswamy, Satyanarayanaswamy, Rama and Mallamma are the places of worship in the village The village deity Mallamma is depicted as riding a tiger with a sword and *trisulam* in her hands The temple of Satyanarayanaswamy was built in 1910 A D. by Smt Pallipatla Subbamma who also donated some lands to the temple

The festival of the village deity, Mallamma, is celebrated for a month from 16th December to 15th January On the night of January 14th, *sevas* on large scale are performed with music. On 15th of January the devotees prepare *burelu* and *garelu* and offer *naivedyam* to the deity *Sevas* are performed every Sunday, Tuesday and Thursday during the month of festivity The devotees offer rice, fruits, *pasupu*, *kumkum*, blouse pieces, *chalimidi*, *panakam* and *vadapappu* to the deity. It is being celebrated since the origin of the village and is of local significance Sri Kona Apparao celebrates this festival by collecting donations from the villagers The Hindus of the village congregate *Pujari* is a Kummari There is free feeding too

Sri Satyanarayanaswamy and Uma Malleswara Kalyanams are celebrated for 5 days from *Magha Suddha Ekadasi* (January–February) These are being celebrated for the past 35 years and are confined to the village. *Pujaris* are Brahmins There is free feeding to all.

Sri Sita Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* Sri Kona Apparao arranges free feeding with his own funds Dramas, *Harikathas* and music performances afford entertainment

Gonthemma Panduga is celebrated by the Mala community with great pomp All communities take part in the festival

SOURCE *Sri Vipparthi Venkata Lakshmi Narasimhamurthy, Teacher, Zilla Parishad Elementary School, Thurpu Vipparu.*

28 Aitampudi—Situated at a distance of about 5 miles from Tanuku

The population of the village is 1,057 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (101) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November–December) About two to three hundred Hindus of the village congregate without any distinction caste or creed

A fair is held with a few shops selling eatables and toys

SOURCE *Statement of fairs and festivals furnished by the Superintendent of Police, West Godavari District.*

29. Surampudi—Situated at a distance of 4 miles from Tanuku. This village known in the past as Surasanipet was located to the north-east of the present site While the soil was being dug out for use in the fields, some gold rods were said to have been found, some relics of old wells, foundations of houses and bricks were also reported to have been discovered The big bricks used in foundations of *gudidibba* and an image of Nandi with broken head are preserved in the village Some huge broken images discovered here are kept under a big banyan tree in the centre of the village Some of the villagers apply *pasupu* and *kumkum* to these images and offer fruits and flowers as *naivedyam* and distribute them to the children

The total population of the village is 1,322 and it is made of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, Kapu, Karnibhakta, Golla, Chakali, Kummari, Mangali, Scheduled Castes (351)—Arundhatiya, Panchama, and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Rama with the images of Sita, Rama, Lakshmana and Hanuman is the place of worship in the village There is a prayer hall for Christians

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April) *Kalyanam* is celebrated and there is procession also Flowers, fruits, *chalimidi*, *panakam*, sweets and cooked rice are offered to the Lord The Hindus of the village congregate without any distinction of caste

Siddhi Ganapati Navaratrulu are celebrated for 10 days from *Bhadrapada Suddha Chaviti* to *Triodasi* (August–September) *Aradhana* is performed twice a day for 9 days Flowers and fruits are offered The Hindu devotees of the village congregate Services of a Brahmin *pujari* are requisitioned to perform *pujas* during the festival

SOURCE *Sri Maddala Tirumala Venkatanarasimhacharyulu, Surampudi*

30. Kavalipuram— Situated at a distance of 6 furlongs from Tanuku—Bhimavaram bus route The nearest railway stations are Velpuru and Relangi on the Narsapur–Nidadavole branch line of the Southern Railway

As Sri Rama in his expedition to kill the demon Thataki is believed to have hid himself here behind a huge earthen mound to the south of the

village and watched her, this village got the name Kavalipuram (in Telugu, *kavali* means to keep watch)

The total population of the village is 1,746 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Kamma, Kapu, Kummari, Mangali, Chakali, Settibalija, Padmasale, Scheduled Castes (157)–Madiga, Mala, Scheduled Tribes (19), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Bhimeswaraswamy and village deity Paillamma, a mosque and a church are the places of worship in the village

Sri Bhimeswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February) This festival is being celebrated for the past 20 years and is of local significance. The Hindu residents of the village congregate During the festival in the nights, there are *Harikathas*, *buriakathas* and dramas

Paillamma Jatara is celebrated on Deepavali Sheep and fowls are sacrificed This festival is being celebrated for the past 50 years and is of local significance The Hindu residents of the village congregate A few devotees from the neighbouring villages also gather to see the Jatara *Pujari* is a Kummari with hereditary rights

SOURCE *Sri Bhagavathula Satyagangadharam, Headmaster, Panchayat Samithi Elementary School, Kavalipuram*

31 Somaraju Illindalaparru—Situated at a distance of 2½ miles from Relangi Railway Station on the Narsapur–Nidadavole branch line of the Southern Railway and 6 miles from Tanuku It is on the banks of the River Gosthani, a tributary of the Godavari river This village was named 200 years ago as Somaraju Illindalaparru, after one Pusuluri Somaraju who was a great devotee and a poet.

The population of the village is 2,147 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Reddi, Kapu, Settibalija, etc , Scheduled Castes (179), and Scheduled Tribes (14) The chief means of livelihood of the people are agriculture and agricultural labour

Temples of Someswara, Agastheeswara, Gopalaswamy and of village deity Danamma are the places of worship in the village.

Danamma festival is celebrated for 3 days from *Chaitra Suddha Padyami* (March–April). This festival is being celebrated for the past 100 years It is of local significance About 3,000 people, local and from the neighbouring villages, congregate *Pujari* is a Kummari with hereditary rights Fowls are sacrificed to the deity in fulfilment of vows 'Siribandi Thripputa', community feasts, distribution of *prasadam*, and *chalivendras* are the important items of the festival The animal sacrifice is the last part of the festival

A fair is held in connection with this festival for 3 days This is being held for the past 100 years, in the centre of the village About 3,000 persons congregate. Eatables, utensils, lanterns, torchlights, mirrors and combs, pictures and photos, cloth, toys etc. are brought and sold in the fair. Whirling wheels and dramas afford entertainment to the visitors

SOURCE *Sri Podila Viswanathasarma, Headmaster, Panchayat Samithi Special Elementary School, Somaraju Illindalaparru*

32. Mallipudi—Situated at a distance of 3 miles from the Manchili Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway, one mile from Rameswaram bus stage and 14 miles from Tanuku There were in the past gardens of jasmineflowers in this village dedicated to Sri Uma Vasuki Ravi Someswaraswamy in Juthiga village, which is only 2 furlongs away from here It was therefore called Mallipudi (in Telugu *malli* means Jasmine flowers)

The population of the village is 2,142 and it is made up of the following communities Caste Hindus—Brahmin, Reddi, Kummari, Mangali, Chakali, Kamsali, Sale, Uppara, Kshatria, Settibalija etc , Scheduled Castes (379)—Madiga, Mala etc , Scheduled Tribes (10)—Yerukula and Christians The chief means of livelihood of the

people are agriculture, agricultural labour and other traditional occupations

Two temples of Sri Rama, a temple of Madanagopalaswamy and a church are the places of worship in the village.

Madanagopalaswamy Kalyanam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April) About 1,000 devotees, local and from neighbouring villages, congregate *Pujari* is a Vykhanasa of Gowthamasa *gotram* with hereditary rights Fruits are offered to the deity *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days Sweets, utensils, mirrors and combs, pictures and photos are brought and sold

Harikathas and dramas afford entertainment to the visitors Drama troupes from Tanuku, Tenali and Vijayawada stage plays here during this period

SOURCE *Sri Purighalla Apparao, Headmaster, Mallipudi*

33 N. Rameswaram—Situated at a distance of 2 miles from Manchili Railway Station on the Nidadavole—Narsapur branch line of the Southern Railway and 14 miles from Tanuku It is said that Sri Rama in order to get the sin of having killed Ravana expiated, installed a Sivalingam of shells and conches here It was therefore called Natharameswaram (*natha* is snail in Telugu) It is also said that Parasurama, after killing his mother Renukadevi at the behest of his father, used to take bath in the Gosthani river where he installed a Sivalingam also.

The total population of the village is 1,632 and it is made up of the following communities Caste Hindus—Reddy, Vaisya, Settibalija etc, Scheduled Castes (179), and Scheduled Tribes (12) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Rameswaraswamy and Gogulamma are the places of worship.

Mahasivaratri festival is celebrated in Rameswaraswamy temple for 5 days from *Magha Bahula Triodasi* (January–February) It is being celebrated from olden days About 20,000 devotees, local and from the neighbouring villages, congregate. *Harikathas* and dramas are performed There is free feeding also The devotees take bath in the Gosthani river and attend the *rathothsavam*

A fair is held in connection with the festival for 5 days near the temple Sweets, utensils, lanterns, pictures and photos, mill-cloth, agricultural implements, and toys of earth and wood are brought and sold Devasthanam choultry and other choultries exist, besides erection of pandals at the time of festival *Harikathas*, dramas and swings afford entertainment to the visitors

Gogulamma Jatara is celebrated every year, and during the Jatara some of the devotees offer fowls to the deity *Pujari* is a Kummari with hereditary rights

SOURCE *Sri B Venkata Naryana, Executive Officer, Sri Rameswaraswamy temple, Natharameswaram*

34· Manchili—Situated on the bus routes from Tanuku to Bhimavaram and from Tadepalligudem to Koderu, it is a Railway Station too on the Nidadavole-Narsapur branch line of the Southern Railway

The total population of the village is 3,413 and it is made up of the following communites Caste Hindus–Brahmin, Vaisya, Kshatria, etc ; Scheduled Castes(471), Scheduled Tribes (3) and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Chaya Someswara, Sri Rama Satyanarayana and of village deity Pallalamma and a church are the places of worship in the village

Pallalamma Jatara is celebrated for one day on the the first Tuesday after *Vaisakha Suddha Purnima* (April–May). It is being celebrated since ancient times About 2,000 Hindus of the village and of the neighbouring villages congregate without any distinction of caste or creed *Pujari* is a Kummari with Inam lands and hereditary

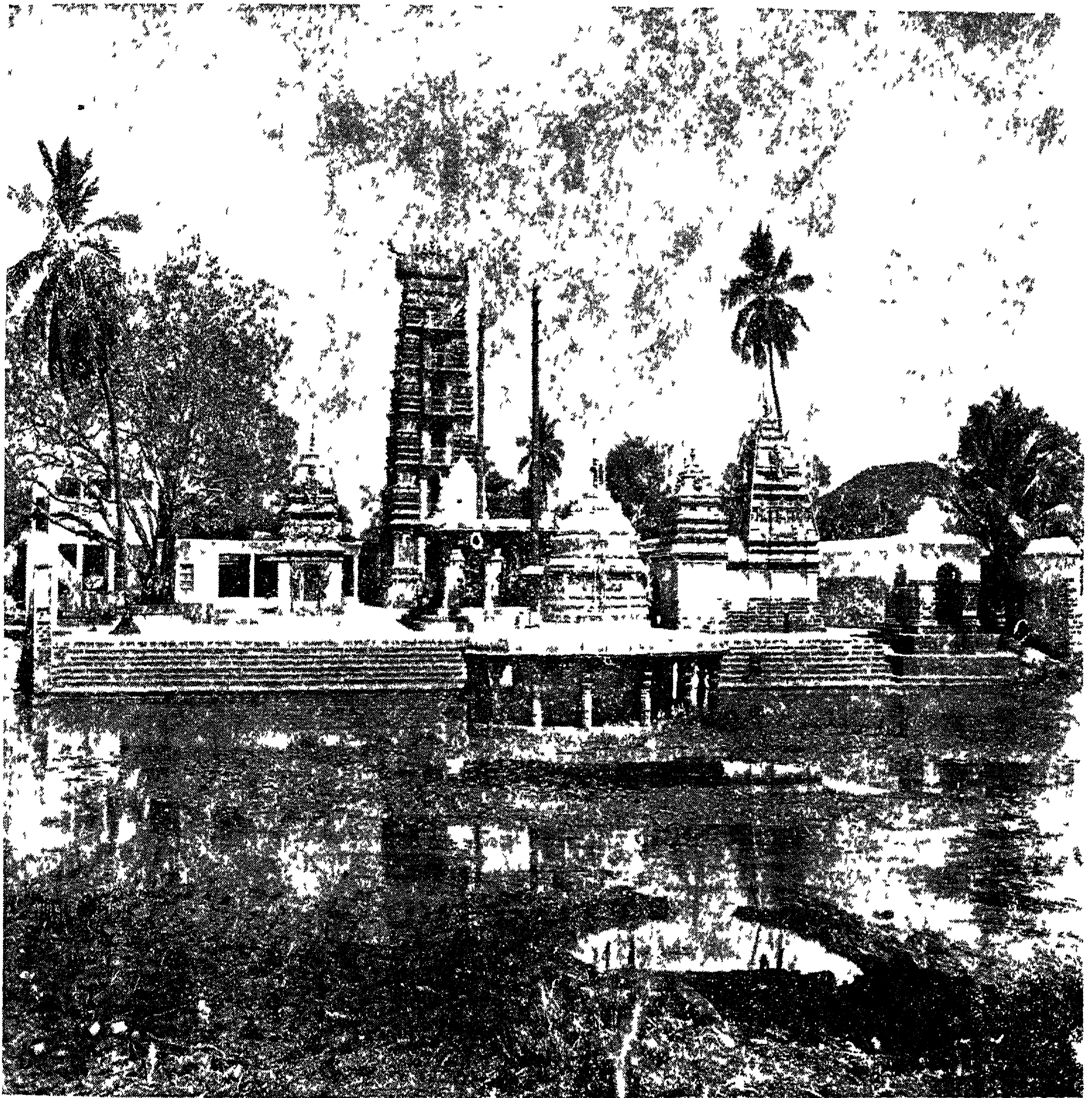


Plate V A view of Rameswaraswamy temple.

—Courtesy Executive Officer, Rameswaraswamy temple, N Rameswaram

rights Fruits and *palaharams* are offered to the deity

In the evening one person is made *Siri Bomma* (idol of prosperity) A horizontal beam is made to rotate round and round at the top of a beam vertically fixed to the earth He is tied to one end of the horizontal beam, which turns round and round and the people in crowd throw at him plantain fruits Those that succeed in hitting him, it is supposed, would be favoured with *siri* (prosperity) during the ensuing year

A fair is held in connection with the festival near the temple Sweets, lanterns, mirrors, combs and toys are brought and sold

SOURCE *Sri Chitta Venkata Sreeramachandramurthy, Teacher, Manchili*

35. Paluru—Situated at a distance of $2\frac{1}{2}$ miles from Attili Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 10 miles from Tanuku town

The total population of the village is 2,176 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Gowda, Kshatria, Telaga, etc, Scheduled Castes (404), Scheduled Tribes (44), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva and Mutyalamma are the places of worship in the village There are the images of Siva, Parvati and Ganapathi in the Sivalayam

Siva Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March) It is being celebrated for the past 5 years and is confined to the village The Hindus of the village congregate *Pujari* is a Brahmin of Athreyasa *gotram* *Prasadam* is distributed to all

SOURCE *Sri D Subrahmanyam, Teacher, Attili*

36. Skinnerapuram—Situated at a distance of 10 miles from Tanuku, 8 miles from Bhimavaram and $1\frac{1}{2}$ miles from Aravilli Railway Station on Nidadavole–Narsapur line

Skinnerapuram which is known in usage as Kinnarapuram was founded in 1801 A D by Vemuri Ramayya Panthulu, who was working as Shirastdar under Collector of Bandar District As a result of his idea this village had been formed by taking off some lands from the neighbouring villages of Mogallu, Korukollu, Unikili and Aravilli The new village was named after Skinner, the Collector

The population of the village is 1,198 and it is made up of the following communities Caste Hindus—Brahmin, Chakali, Golla, Kapu, Settibalija etc, Scheduled Castes (212),—Madiga, Mala, etc, Scheduled Tribes (19)—Yerukulas, and Chirstians The chief means of livelihood of the people are agriculture and agricultural labour

A temple each of Sri Rameswaraswamy, Sri Venugopalaswamy and 3 temples of Sri Rama are the places of worship in the village There is the village deity Poleramma also

Poleramma festival is celebrated for one day in *Magham* (January–February), This festival is being held for the past 100 years and is of local significance People from the neighbouring villages also congregate

Sri Rameswaraswamy and Sri Venugopalaswamy festivals are celebrated for 3 days from *Magha Suddha Panchami* to *Saptami* (January–February). These festivals are of local significance 2,000 Hindus, local and from the neighbouring villages, congregate Lord's Kalyanam is performed in both the temples according to Saivite and Vaishnavite practices separately *Pujari* is one Sri Buddhu Satyanarayana, a *Velanati* Brahmin There is free feeding also *Prasadam* is distributed to all

During festival of the kalyanam that lasts for 3 days, *vedaparayana*, *Sundarakanda parayana*, *Suryanamaskarams*, *abhishekams* and *kumkum pujas* are performed

A fair is held for 3 days in the temple compound itself Eatables, cocoanuts and bananas are brought and sold

Dramas, dances and *bhajans* afford entertainment to the visitors.

SOURCE: *Sri Balam Simhadri Veera Venkata Satyanarayana Moorthi, S/o B. Joganna, Teacher, Panchayat Samithi Elementary School, Skinnerapuram*

37. **Unikili**—Situated at a distance of 4 furlongs from Aravilli Railway Station on the Nidadavole –Narsapur branch line of the Southern Railway and 15 miles from Tanuku town

The total population of the village is 4,081 and it is made up of the following communities Caste Hindus—Brahmin, Kamma, Chakali, Mangali, Uppara, Viswabrahmin, Vaisya, Kshatria, Kapu etc., Scheduled Castes (107)—Adi Andhra; Scheduled Tribes (5)—Yerukulas; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Siva, Vishnu, Umamaheswara and the village deity Pallalamma and a church are the places of worship in the village

Umamaheswaraswamy Kalyanam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February) It is being celebrated for the past 12 years The devotees, local and from the neighbouring villages, congregate Pandals are erected and decorated with electric lights There is free feeding to all *Bhajans* and *Harikathas* provide entertainment to the visitors

Pallalamma Jatara is celebrated for 3 days after *Vaisakha Suddha Purnima* (April–May) *Pujari* is a Kummari with hereditary rights Animal sacrifices are made This festival is being celebrated for the past 12 years

Sri Madhavaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March) in Vishnu temple

Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January-February) in Siva temple

SOURCE *Sri Vitala Ramadurgaiah, Headmaster, Unikili*

38 **Aravilli**—Situated at a distance of 1 mile from the Aravalli Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 14 miles from tanuku town by road

The population of the village is 4,200 and it is made up of the following communities Caste Hindus–Brahmin, Reddi, Chakali, Kammara, Mangali, Sale, Kummari, Kamsali, Uppara, Vaisya, Kshatria, Yadava, etc, Scheduled Castes (521)—Adi Andhra, etc, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations

The temples of Rama, Vishnu, Siva, Ganesh, Markandeya, Subrahmanyeswara, Anjaneya, Kanakadurga and a church are the places of worship in the village

Vemana Jayanthi is the festival celebrated for one day in *Pushyam* (December–January), usually on the 18th of January, in commemoration of the great poet, Yogi Vemana He wrote *Aataveladi* (a type of composition of poems) poems which impart numerous morals The celebration of this festival is believed to protect the village from the danger of fire This festival is celebrated chiefly by the Reddis for the past 50 years and is of local significance The residents of the village belonging to all communities congregate. *Pujari* is a Kummari with hereditary rights During the Jayanthi, his life history is narrated in the form of *Harikathas* and lectures

Kanaka Durga Jatara is celebrated in *Jaishtam* (May–June) Fowls, sheep and goats are sacrificed Cocoanuts and bananas are offered The devotees decorate their houses and offer *naivedyam* to the deity

Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December) Gonthelamma Panduga and Paidamma Utsavam are the other festivals of the village

There is a choultry in the village.

SOURCE *Sri Satti Mangi Reddy, Teacher, Aravilli.*

39. **Polamuru**—Situated at a distance of 6 miles from Manchili Railway Station on the Nidada-

vole–Narsapur branch line of the Southern Railway and 18 miles from Tanuku town

The population of the village is 4 712 and it is made up of the following communities Caste Hindus–Brahmin, Kummari, Mangali, Vaisya, Chakali, Senapathi, Settibalija, etc, Scheduled Castes (636), Scheduled Tribes (14), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Markandeswaraswamy and Pattabhi Ramaswamy are the places of worship in the village There is also a temple of Subrahmanyaswamy in the compound of the first temple and the image is in the form of a serpent inscribed on stone There is an image of Anjaneyaswamy also in the second temple At times Sri Subrahmanyaswamy is reported to give *darshan* to the villagers in the form of a serpent going round the image of Subrahmanyaswamy in the temple There are the village deities Poleramma and Mahankalamma

Subrahmanya Shasti is celebrated for one day on *Margasira Suddha Shashti* (November–December) It is being celebrated from ancient times The Hindus of the village participate in the festival *Pujari* is a Adisaiva Dravida Brahmin of Vasista *gotram* with hereditary rights

Hanumajjayanthi Utsavam is celebrated for one day on *Margasira Suddha Triodasi* (November–December) It is of ancient orgin and local significance The Hindu residents of the village congregate *Pujari* is a Vykhanasa Brahmin of Gowthamasa *gotram* with hereditary rights

Mahankalamma and Poleramma Jataras are celebrated for 4 days from *Vaisakha Bahula Amavasya* (April–May) These are also being celebrated from ancient times The devotees of the village congregate without any distinction

SOURCE *Sri Y Suryanarayanamurthy, Teacher, Polamuru*

40 Penumantra—Situated at a distance of $2\frac{1}{2}$ miles from the Manchili Railway Station on the Narsapur–Nidadavole branch line of the Southern Railway This village can be approached from Nidadavole through Gosthani river canal by boat too

The total population of the village is 7,286 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, etc, Scheduled Castes (1,170), and Scheduled Tribes (26) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Temples of Sri Umamaheswara, Sri Sita Ramaswamy and Bezwada Kanakadurga are the places of worship in the village

Kanaka Durga Jatara, otherwise known as Ammavari Teertham, is celebrated on *Chaitra Suddha Purnima* (March–April) About 4,000 devotees, local and from the neighbouring villages, congregate Patrons are Reddys and *pujaris* are Brahmins *Pujas* are also performed to the deity Kanakadurga by the villagers during Sankranthi festival Fowls, sheep and goats are sacrificed Cocoanuts, *chalimidi*, *panakam*, *vahanams*, *garagalu*, sarees, silver eyes, chains etc are offered to the deity

A fair is held for 1 day on *Chaitra Suddha Purnima* Eatables, mirrors, combs, song-books, etc are brought and sold

Sri Sita Ramaswamy Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). The *pujari* is a Vaishnava of Bhardwajasa *gotram*

Umamaheswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February–March) There would be *bhajans*, *Harikathas* and dramas during this period The *pujari* is a Brahmin of Kasyapasa *gotram*

During the festival days, some devotees take the water of River Uttara Vahini Gosthani to their respective homes, where old people and children drink that water with a view to sanctity attached to it

SOURCE *Sri D R Narayanaraju, Teacher, Panchayat Samithi Elementary School, Penumantra*

41 Juttiga—Situated at a distance of 3 miles from the Manchili Railway Station on the Nidadavole–

Narsapur branch line of the Southern Railway and 14 miles from Tanuku town

The population of the village is 2,792 and it is made up of several sub-communities of caste Hindus, Scheduled Castes (232), Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Subrahmanyaswamy, Janardanaswamy, Kala Bhairarva, Durga, Kumaraswamy, Veerabhadraswamy, Kamakshi, Anjaneyaswamy, and Vasuki Ravi Someswaraswamy are the places of worship in the village The image of Vasuki Ravi Someswaraswamy is a *swayambhu* Sivalingam This Sivalingam is famous as one of the twelve Jyothirlingams and is known as Ghasmeswara Lingam Rameswaralingan at Natha Rameswarm of this taluk is said to be the younger brother of the Lingam that is here It is said that the festival due to be celebrated at Juttiga is celebrated at Natha Rameswaram at the behest of Ghasmeswara of Juttiga

Mahasivaratri festival is celebrated for 5 days from *Magha Bahula Chaturdasi* (January–February) The place where the festival is held is considered to be very sacred as it is on the banks of River Uttara Vashini Gosthani It is being celebrated from ancient times and is of local significance The local Hindus and of the neighbouring villages congregate *Pujari* is a Brahmin with hereditary rights The hereditary trustees are of Santhiraju families Fasting and *jagarana* are observed *Lakshaptri pujas* are performed There would be a procession accompanied by the beating of drums and music *Abhishekam*, and *pujas* are performed to the Swamy Flowers, fruits cocoanuts are offered Dramas, *Harikathas* and *puranakalakshepams* are held and there is free feeding also

SOURCE *Sri Vajipeyayajula Venkatesswarlu, Teacher, Juttiga*

42 Kantheru—Situated at a distance of 3 miles by cart track from Penugonda which is on Tanuku–Narsapur bus route Tanuku is the nearest railway station to this village

The population of the village is 1,950 and it is made up of the following communities Caste Hindus—Brahmin, Reddy, Kapu, Settibalija etc, Scheduled Castes (495)–Panchama, Arundhatiya, and Scheduled Tribes–16 The chief means of livelihood of the people are agriculture and agriculture labour

The temples of Gopalaswamy, Someswaraswamy, Anjaneya and 3 temples of Sri Rama and of the village deities Paddala Venkamma, Mulagalamma and Musalamma are the places of worship in the village The legend connected with the deity Paddala Venkamma is told thus. Some pepper merchants were one day passing throough the village with bags of pepper on horse backs At Kantheru, a girl asked them as to what was being carried on the horse backs, to which they replied that it was black gram When they reached their destination and opened the bags, they found to their surprise black gram in the place of the costly pepper Realising that the girl who accosted them at Kantheru was no ordinary a girl but a Devata (divine soul), they came back to this village and prayed that if the gram was reconverted into pepper, they would construct a temple for her. They got back pepper and they constructed a temple naming the deity "AshtaPadmala Venkamma" This deity is believed to have had been playing in these days with the girls of the place

The Jatara of the village deity Peddala Venkamma is celebrated every year during *Magham* (January–February) on a Sunday The residents of the village congregate The chief patrons are Reddys and the *pujari* is appointed temporarily for the festival day On the festival day a Panibala is decorated in the form of the deity with a saffron sari He holds a sword in one hand and performs dance to the accompaniment of music, and he goes about in procession through all the streets At that time, the devotees offer small fowls He bites their throats and throws them away All the devotees sacrifice fowls and sheep and offer *naivedyam* Some take *chalimidi*, *panakam* and bananas to the temple *Prasadam* is distributed on the following morning to the villagers

Sri Thyagaraja festival is celebrated for 5 days from January 25th to 29th in commemoration of Thyagaraja, the great saint renowned for his music and songs This is being celebrated for the past 8 years Musicians and dramatists from distant places come, give performances and entertain the villagers

Mulagalamma Jatara is celebrated in *Magham* (January–February)

SOURCE *Kadali Purushotham, Kantheru*

43 **Bhatlamogutur**—Situated at a distance of 3 furlongs from Nallajerla–Koderu road, 6 miles from Manchili Railway Station on Nidadavole–Narsapur branch line of the Southern Railway and 9 miles from Tanuku. It is said this village was assigned as *agraharam* to the poets and pandits by a Chola King It is also said that Rajaraja Narendra, the great Chalukyan Emperor built two temples, one for Narendraswamy and the other for Gopalaswamy

The population of the village is 1,086 and it is made up of the following communities· Caste Hindus—Brahmin, Bhatraju, Chakali, Mangali etc, Scheduled Castes (217) – Adi Andhra, Scheduled Tribes (6) and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Narendraswamy, Venugopalaswamy, Sri Rama and Thyagaraja and of the village deity Poleramma are the places of worship in the village

Poleramma festival is celebrated for one day in *Pushyam* (December–January) Jatara is celebrated in an area of 4,000 square yards under a peepul tree, which is called Ammavari Pitam. *Chalimidi* and *panakam*, cocoanuts, bananas, fowls and goats are offered to the deity On that day the devotees observe fasting also About 2,000 Hindus, local and from the neighbouring villages, congregate The villagers are the patrons

A fair is held in connection with the festival Sweets, utensils, lanterns, mirrors, combs, pictures, photos, mill-cloth, toys of earth and wood and other things are brought and sold Boarding and lodging facilities are available to the pilgrims

Sri Thyagaraja Aradhana Utsavam is celebrated for 5 days in *Magham* (January–February) This Aradhana was first started in 1935 by the late Srikantham Gangaraju, a renowned Mrudanga vidwan of this place This is celebrated in the name of the great composer saint Thyagaraja Musicians and other artistes gather here from very distant places for the festival

Narendraswamy Kalyanam for one day on *Magha Suddha Vidiya* (January–February), Gopalaswamy Kalyanam on *Phalguna Suddha Ekadasi* (February–March), Sita Rama Kalyanam on *Chaitra Suddha Navami* (March–April) are also celebrated in the village

SOURCE *Sri Ch Appalaraju, Headmaster, Zilla Parishad Elementary School, Bhatlamogatur*

44 **Nelamuru**—Situated at a distance of 6 miles from the Lankala Koderu Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 17 miles from Tanuku.

The population of the village is 1,632 and it is made up of the following communities: Caste Hindus—Brahmin, Golla, Mangali, Kshatria, Kapu, Settibalija, etc., Scheduled Castes (394), Scheduled Tribes (8), and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva and Muthyalamma and a church are the places of worship in the village

Sri Seetharamanjaneya Mukkoti Teertha-Varshikothsavam is celebrated for 5 days from *Pushya Suddha Ekadasi* to *Purnima* (December–January). This festival is being celebrated for the past 4 years and is of local significance only. All communities participate in it. *Prasadam* is distributed to all There is free feeding on the last day The efficacy of Dwadasi *vratham* of Ambareesha (the noble king renowned for his piety and righteousness) described in Mahabhagavata (మహాభాగవతము) is underlined during the celebration

On the Mukkoti Ekadasi day, the devotees take bath and offer fruits to the deity Some devotees fast the whole of that day and night and observe *jagarana*

SOURCE *Sri P Krishnam Raju, Teacher, Nelmuru*

45. Maruter—Situated at a distance of 8 miles from the Palacole Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 12 miles from Tanuku

The total population of the town is 5,296 and it is made up of the following communities Caste Hindus—Brahmin, Reddy, Vaisya, Settibalija, etc., Scheduled Castes (1,028), Scheduled Tribes (111), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Brahmeswaraswamy, Venugopalaswamy, Venkateswaraswamy, Subrahmanyaswamy, Anjaneyaswamy, and of the village deity Poleramma and a church are the places of worship in the village

Sri Brahmeswaraswamy Kalyanam is celebrated for 5 days from *Magha Suddha Navami* (January–February). It is being celebrated for the past 100 years and is of local significance Various kinds of offerings are made to the Lord. The Hindus of the village congregate *Pujari* is a Brahmin who is paid monthly salary *Harikathas* and *puranas* afford entertainment to the visitors

Poleramma Jatara is celebrated, when that deity is brought into the village About 200 devotees of the village congregate Fruits, ornaments, fowls, and sheep are offered to the deity.

A fair is held in connection with the Jatara near Poleramma temple for one day Eatables, combs, pictures, books, cloth and earthen toys are brought and sold Gambling and cock-fights afford entertainment to the visitors

Sita Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April)

Sri Venugopalaswamy Kalyanam is celebrated annually for 5 days from *Phalguna Suddha Ekadasi* (February–March)

SOURCE . *Sri Tholeti Venkata Ratnam, Teacher, Venugopala High School, Maruter.*

46 Vanampalle— hamlet of **Neggipudi** —Situated at a distance of 8 miles from the Palacole Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway and 13 miles from Tanuku

The total population of the main village including this hamlet is 2,434 and it is made up of the following communities Caste Hindus—Brahmin, Reddy, Kapu, Settibalija, etc, and Scheduled Castes (157) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Narasimhaswamy, Sri Rama, Anjaneyaswamy and of the village deity Vanumulamma are the places of worship in the village

Narasimhaswamy Kalyanam is celebrated for 6 days in *Magham* (Jaunuary–February) It is being celebrated for the past 2 years and is confined to the village The devotees of the village congregate

A fair is held for one day in the middle of the village Eatables, mirrors, cloth and earthen toys are brought and sold Gambling and cock-fights afford entertainment to the visitors

Vanumulamma Jatara is celebrated in the village *Pujari* is a Kummari with hereditary rights Fruits, fowls, and goats are offered to the deity

SOURCE : *Sri Tholeti Paparao, Teacher, Venugopala High School, Vanampalle*

47 Satyavaram—Situated at a distance of 22 miles from the Tadepalligudem Railway Station and 1½ miles from Maruter

The population of the village is 1,289 and it is made up of the following communities Caste Hindus—Brahmin, Velama, Settibalija, etc , Scheduled Castes (257), Scheduled Tribes (11) — Yerukula, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Vishnu and Siva and of the village deity Thummalamma are the places of worship in the village

Ammavari Uregimpu is celebrated for 7 days from *Chaitra Bahula Padyami* (March–April) The festival is of local significance The residents of the village congregate. Fowls, sheep, etc , are sacrificed and cocoanuts, fruits and flowers are offered to the deity. *Pujari* is a Kummari.

A fair is held in connection with the celebration near the temple with a few shops, selling eatables etc.

During the festival days, the procession deities in the temples of Vishnu and Siva are taken in procession *Prasadam* is distributed to all The *pujaris* are Brahmins in these two temples.

SOURCE *An enumerator*

48. Penugonda—Situated at a distance of 10 miles from the Tanuku Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway Nagari–Penugonda is believed to have been the name of this place during the time of Rajaraja Narendra, the great Chalukyan king. The puranic version is that this was constructed by Viswakarma, the architect of Devas

The main reputation of Penugonda springs from the belief that it is the birth place of Vasavi Kanyaka, an incarnation of Parvati Devi. The Vaisyas in Kailas (the abode of Lord Siva) were born on earth on account of several curses Kusuma Sresti was one of them As he was issueless, he performed *Putrakamestiyagam* as advised by his *guru*, Bhaskaracharya as a result of which Parvati Devi was born as his daughter, Vasavi Kanyaka Parameswari Virupaksha was his son. As the Vaisyas prayed for the presence of the Trimurthis also on earth along with them, Brahma was born as Bhaskaracharya, Vishnu as Janardana and Siva as Nageswaraswamy Chithrakanta, a Gandharva king, was also born as a result of some curse as Vishnu Vardhana, King of Padmanayana He was the father of Rajaraja Narendra Amidst the enthusiastic welcome that he was given in Penugonda during his invasion of the South, he chanced to see Vasavi, who was standing outside and watching the festivities Fascinated by her beauty he fell in love with her and desired to marry her. But her father declined the offer, as it involved inter-caste marriage and as she had to be married to her maternal uncle according to their custom The king threatened to marry the girl even at the cost of destruction of Penugonda. Kusuma Sresti sent for the Vaisyas of 18 towns representing 714 clans for consultation The representatives of 102 clans who opposed the alliance decided to sacrifice their lives by burning themselves to death in the face of the majority opinion When the invitation was sent to the king for the marriage, the people of the 102 clans who opposed the alliance burnt themselves to death along with Vasavi Kanya Vasavi showed her real form in a vision to Vishnu Vardhana and cursed that no Vaisya girl would thereafter be good looking, and that the head of the king who sleeps in Penugonda would be shattered to pieces A *shakti* emanated from the fire pit and destroyed that king Therefore, kings and Kshatriyas too till recently avoided entrance into Penugonda

Several relics are found in Penugonda even now The street parallel to Kanyaka temple is known as Lingala Veedhi which was once called Banaras of the South, because of the presence of one hundred and one Lingams out of which one was removed by a crow It has been stated in *Kanyakapuranam* that the Lingams were established by Vaisyas whereas it has been said by others that the Lingams were installed by Rajaraja Narendra after his father had become a victim to the fury of Kanyakaparameswari It is said by local people that several relics dug out recently were sent to the museum at Madras Some Sivalingams of marble stone and other Sivalingams and finely cut golden ear rings were discovered here The centre of a street where an old well is located is said to be of interest for archaeological studies

The total population of the town is 13,978 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,690), and Scheduled Tribes (231) The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temple of Kanyakaparameswari is at one end of the village with the image of Nagareswaraswamy in the middle and those of Parvati and Kanyaka on either side One peculiarity in this temple is that the dot of sandal paste decorating the forehead of Nagareswaraswamy remains moist until the following day when fresh paste is applied.

Mahasivarathri festival is celebrated for one day on *Magha Bahula Amavasya* (January–February). Two to three thousand devotees of this and the neighbouring villages congregate

A fair is held in connection with the festival with a few shops which sell toys and eatables, etc

SOURCE . 1 *Superintendent of Police, West Godavari District*
2 *An extract from* Andhra Prabha Weekly *dated 22–1–1964*

49. Pittalavemavaram—Situated at a distance of 10 miles from Tanuku

The population of the village is 3,057 and it is made up of the following communities Caste Hindus—Brahmin, Reddy, Viswabrahmin, Vaisya, Kshatria, Telaga, Kapu, Settibalija, Yadava, Kuruva, etc, Scheduled Castes (313) — Adi Andhra, etc, and Scheduled Tribes (38)—Yerukula The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and Someswaraswamy are the places of worship in the village

Sri Someswaraswamy Kalyanam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). It is of local significance The Hindus of the village congregate

Vemana Jayanti is celebrated for 3 days from January 17th to 19th There is free feeding Dramas and *Harikathas* afford entertainment to the visitors

SOURCE *Sri Nallamilli Palla Reddy, Teacher, Pittalavemavaram, Siddantam Post*

50. Malleswaram—Situated at a distance of 12 miles from the Tanuku Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway

The population of the village is 3,713 and it is made up of the following communities. Caste Hindus–Brahmin, Rajaka, Mangali, Vaisya, Kapu, Yadava, etc, Scheduled Castes (573)–Adi Andhra, Scheduled Tribes (23); and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Malleswaraswamy, Kesavaswamy, Sri Rama and of the village deity Mahalakshmamma are the places of worship in the village Lord Malleswaraswamy is represented by a stone Sivalingam

The temples of Parasurama, Sakthamma, Danduganga and Katlamma are in Annavarappadu, hamlet of Malleswaram The image of Parasurama in the first temple is made of marble stone

Sri Malleswaraswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* (January–February) *Kalyanam* is celebrated on Triodasi day This festival is of ancient origin. The devotees, local and from the neighbouring village congregate

Sri Kesavaswamy Kalyanam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February) This festival is also of ancient origin though of local significance The Hindu residents of the village congregate *Pujari* is a Vaishnava and the patrons are Brahmins

Mahalakshmamma Teertham is celebrated for 3 days from *Phalguna Suddha Purnima* (February–March), when *Harikathas*, dramas, puppet shows, procession of the deity are held The Hindus of the village congregate

A fair is held in connection with the Teertham in front of the Ammavari temple for 3 days Eatables, toys for children, pictures, photos, fowls, various kinds of fruits etc , are brought and sold *Harikathas*, dramas and puppet-shows etc afford entertainment to the visitors

Parasurama festival is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April) It is being celebrated for the past 100 years and is of local significance The Hindus of the village congregate *Pujari* is a Brahmin

Sakthamma Jatara is celebrated for 5 days from *Chaitra Suddha Padyami* (March–April). About 1,000 devotees, local and from the neighbouring villages, congregate Goats and fowls are offered to the deity.

A fair is held in connection with the festival for 5 days near the temple. Sweets, lanterns, mirrors, pictures, photos, toys of earth and wood and ribbons are brought and sold *Harikathas*, *bhajans*, dramas, gambling, magic shows and cock-fights afford entertainment

Danduganga and Katlamma Jatara is also celebrated for 2 days during Sankranthi (14th and 15th January)

SOURCE 1 *Sri Akella Viswanadhan*, **Teacher**, *Malleswaram*.

2. *Sri Pisapati Subrahmanyasomayajulu*, *Headmaster*, *Annavarappadu*



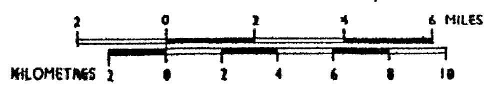
NARSAPUR TALUK

FAIRS AND FESTIVALS

NARSAPUR TALUK

WEST GODAVARI DISTRICT, A P

2 0 2 4 6 MILES
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INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 PULAPALLE	RAMA MAR APR
2	11 SIVADEVUNI CHIKKALA	SIVA FEB MAR
3	15 MACHAPURI	JANARDANASWAMY FEB MAR
4	18 VEMPA	SUBRAHMANYASWAMY NOV DEC
5	11 PALACOLE	KSHEERA RAMALINGESWARASWAMY FEB MAR
		PEDDINTAMMA MUTYALAMMA MAMILLAMMA MAHURAMMA AND MOGADARAMMA SEP OCT
6	42 VEMAVARAM	MAREMMA MAY JUNE
7	44 ACHANTA	RAMESWARASWAMY JAN FEB
		VENUGOPALASWAMY MAR APR
		VENKATESWARASWAMY JAN FEB
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8	45 DEVA	PELLIKUTHURAMMA DEC JAN
		SUBRAHMANYASWAMY NOV DEC
9	47 NADIPUDI	SUBRAHMANYASWAMY NOV DEC
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12	57 VADDIPARRU	VANUMULAMMA FEB MAR
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TANUKU TALUK
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BAY OF BENGAL
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CHINCHINADA
YENUGUVANILANKA
GONDI
R S NAVARASAPURAM
LAKSHMANESWARAM
LINGANABOYINACHERLA
MOGALTURRU

81° 30' E 81° 45' E 82° 00' E
16° 30' N 16° 15' N

M HASSAN

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh Hyderabad

Section VII

NARSAPUR TALUK

Pulapalle — Situated on the Palacole — Pamarru road, at a distance of ½ a mile from the Palacole Railway Station and 7 miles from Narsapur.

The total population of the village is 3,698 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatria, (Raju), Kapu, Settibalija, Sale, etc etc, Scheduled Castes (592)—Adi Andhra, Madiga, Mala etc, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

There is the temple of Sri Rama in which are the stone images of Sri Rama, Lakshmana, Sita and Hanuman There is another temple dedicated to Siva

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April) Arrangements are made two days in advance Sri Rama Kalyanam is performed on *Navami* It is being celebrated for the past 10 years and is confined to the village The Hindu devotees of the village congregate Kshatriyas are the chief patrons *Pujari* is a Brahmin. *Prasadam* is distributed to all

Harikathas and *burrakathas* are conducted There is a choultry and poor feeding is arranged

SOURCE *Sri Gorripati Apparao, Revenue Inspector, Palacole*

2 Sivadevunichikkala—Situated at a distance of about 5 miles from Palacole It is a Railway Station on the Nidadavole–Narsapur branch line of the Southern Railway

The total population of the village is 2,617 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (453)–Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala, etc., and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Siva in the form of a stone Sivalingam is worshipped in the village

Lord Siva's festival is celebrated for 5 days during *Phalgunam* (i e) in the last week of February or first week of March) This festival is of local significance About 10,000 devotees local and from the neighbouring villages congregate Only Hindus take part

SOURCE *Statement of Fairs and Festivals furnished by Collector, West Godavari District.*

3. Machapuri—Situated at a distance of 5 miles from the Veeravasaram Railway Station and 7 miles by road from Narsapur

According to the tradition the following are the stories told in the locality regarding the origin of the name of the village (1) Gontheru, a tributary joins the river Godavari just at the sea and forms a marshy spot Fish is therefore available in abundance and is a source of livelihood for fishermen It is therefore called Mathsyapuri or Matchapuri (*mathsya* meaning fish), (2) It is also called Mamakara Panchaka village because of its reputation for five things commencing with letter "M" *viz*, Mathsyapuri, Maremma, Manchemuvaru, Madugu and Muthyavaru, (3) The fertile soil that this village has is dug up and used to manure the fields While so digging some old mud pots and other earthenware have been found indicating the possibility of the presence of the Muslims in the past Muslims are called Mlechchas and it is said that the village was therefore called first Mlechchapuri which gradually assumed its current form a 'Machapuri' (4) This place was in the past the abode of many a SaivaMadhva, Vaishnava and Smartha, many of whom were erudite scholars who had stated that there existed a mound of earth twenty feet high resembling a hillock the summit of which resembled the nail of a top The pundits of the place claimed that it was here that

Arjuna the third of the Pandavas shot the *mathsya yanthram* and won Draupadi for himself and his other four brothers The fish shaped *yanthra* was tied high up in the air and made to rotate The competitor had to look at its shade in the oil below and shoot it for winning the hand of Draupadi, daughter of King Drupada It was only Arjuna that could accomplish the feat The pundits attribute the original name Mathsyapuri to this important puranic fact which is claimed to have taken place here. This place is now inhabited by fishermen.

The total population of the village is 3,477 and is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatriya, (Raju), Telaga, Kapu, Settibalija, etc ; Scheduled Castes (656) — Adi Andhra, Adi Dravida, Arundhatiya Chalavadi, Madiga, Mala, etc , Scheduled Tribes (12), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations

Temples of Janardanaswamy, Agastheswara, Subrahmanyaswamy, Rama, Maremma, Pennamma, Pothuraju, Poleramma, Venkamma, Vishnu and a church are the places of worship in the village. The image of Janardanaswamy is in human form. His consorts are Rajyalakshmi, Sridevi and Bhudevi

Janardanaswamy Teertham is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February–March) *Rathothsavam* is celebrated during the festival *Panakam* (jaggery melted with water) and *chalimidi* (a paste of rice-flour mixed with jaggery) are offered to the deity The Hindu residents of the village congregate This festival is of local significance *Pujari* is a Vaishnava Brahmin. *Prasadam* is distributed to all and there is free feeding

A fair is held in connection with the festival for 7 days near the temple About 400 persons of the village congregate Sweetmeats, earthen pots, mirrors, combs, pictures, photos, mats and other fancy goods are brought and sold. There is a choultry for the visitors.

Dramas, *Harikathas*, lotteries and dances afford entertainment to the public.

SOURCE · *Sri Aduri Suryanarayana, Mathematics Assistant, Machapuri*

4 **Vempa**—Situated at a distance of 8 miles from Mogalturru by boat

The total population of the village is 4,020 and it is made up of the following communities Caste Hindus—Kshatriya (Raju), Kapu, Settibalija, Agnikulakshatriya etc etc., Scheduled Castes (912), and Scheduled Tribes (13) The chief means of livelihood of the people are agriculture, agricultural labour and fishing

Temples of Subrahmanyaswamy, Siva and Vishnu are the places of worship in the village

Subrahmanya Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) Flowers and fruits are offered to the deity. The devotees of the village congregate and all Hindus take part in the festival The festival is celebrated with the help of donations collected from the ryots *Pujari* is a Brahmin This festival is of local significance Vykuntha Ekadasi and Sivaratri are the common festivals and each is celebrated for one day every year

SOURCE *Sri M Suryaprakasa Rao, Farm Manager, Panchayat Samithi, Vempa*

5 **Palacole (Ksheerarama Kshetram)**—Situated at a distance of 6 miles from Narsapur It was formerly a Dutch town of some importance, ceded to the British in A D 1813 This was called Dugdopavanapuram, Upamanyupuram, Palakota (Palathota) and Palakolanu As *Pala chetlu* (milk trees) like banyan and *ravi* (ficus religiosa) were in abundance here, it was called Palakota Lord Siva pleased with the devotion of his Balabhaktha Upamanyu made with his trident a *pushkarini* (tank) whence milk sprouted up, it was therefore called Palakolanu (tank of milk) and Upamanyupuram after Upamanyu

The total population of the town is 29,774 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kshatriya, (Raju), Kapu, Settibalija, Yadava, etc etc ; Scheduled Castes (2,769)—Adi Andhra, Adi Dravida, Madiga, Mala, etc , Scheduled Tribes (285), Muslims and Christians. The chief means of

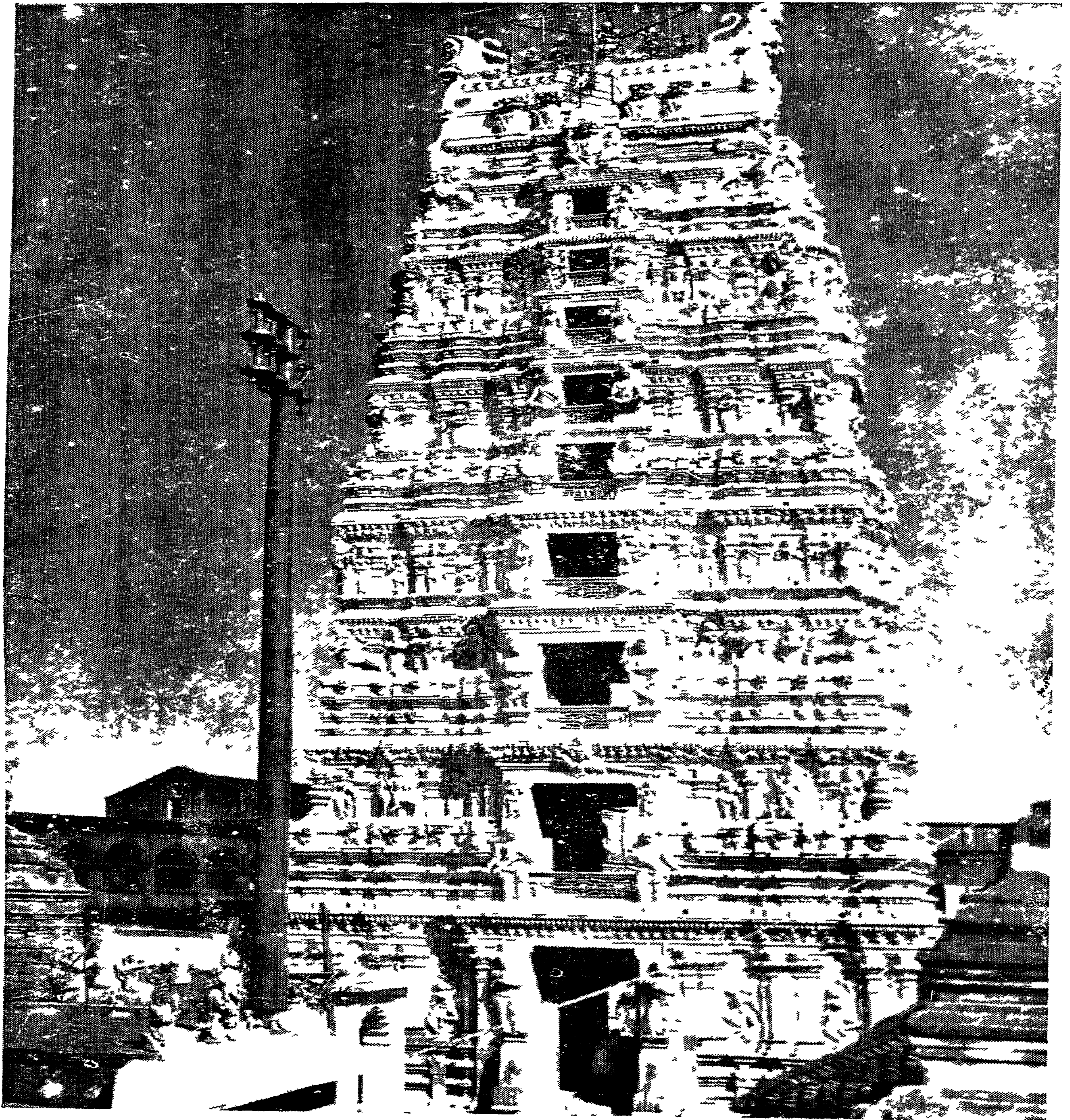


Plate VI *Gopuram* (tower) of Ksheera Ramalingeswaraswamy Temple, Palacole

—*Courtesy Commissioner for H R. & C E (Admn) Dept A P Hyderabad*

livelihood of the people are agriculture, agricultural labour, trade in citrus fruits, weaving and other traditional occupations Palacole is a trading centre of considerable importance in West Godavari District The weekly fair, cloth market and cattle fair, all held on Saturday are largely attended

Sri Ksheera Ramalingeswaraswamy temple with its 120 ft high tower is the important one in this town The legend has it that a great Rakshasa Daraka (also known as Tarakasura) worshipped the Amrutha Lingam found during the churning of Ksheerasagaram (milk of ocean) with great devotion and acquired great powers By virtue of these powers he used to harass the Devatas So Karthikeya, more popularly known as Kumaraswamy, wanted to kill Daraka in the war and for that purpose, he broke the sacred Lingam, which Daraka wore and which gave him all his strength into five pieces in order that he could vanquish Daraka It is believed that Devendra installed one piece in the village Dharanalakota on the banks of the river Krishna, which is now called Amararama (Amaravati in Guntur District) The second piece was installed by Kumaraswamy in Bhimavaram (near Samalkot of Kakinada Taluk, East Godavari District) also called as Kumararamam, the third piece was installed by the Sun-God Surya in Daksharam which is now called Draksharamam (near Ramachandrapuram, East Godavari District) and the fourth was installed by Chandra (Moon) in Gunupudi (near Bhimavaram of West Godavari District) on the banks of Gowthami which is now called Somaramam Sri Mahavishnu is believed to have, following the advice of Sage Narada took the other piece and installed it on the banks of Vasista Godavari in this town, which is known as Ksheeraramam Astadikpalakas are protecting as well as worshipping the Lord on eight sides, Nandikeswara to the east opposite to the Sivalingam, Vinayaka to the south-east, Veerabhadra to the south, Sarada to the South-west, Kumaraswamy to the West, Durga (Mahishasuramardhani) to the north-west, Sesha and Brihaspathi to the north, Kalibhairava to the north-east and Hanumantha to the north Besides there are the shrines of Brahma, Visweswara, Gokarneswara and Lakshmi in this temple

Sri Astabahu Lakshmi Narayanaswamy temple (constructed in A D 1773), Sri Sambheswara and Venkateswaraswamy temples (constructed in A.D 1912) and Sri Saibaba temple, are also located in this Kshetram There are the temples of the tutelary Goddesses—Peddintamma to the east, Muthyalamma and Mamillamma to the west, Mahuramma to the north and Mogadaiamma to the south of the town

Several inscriptions are found about the Ksheerarama Kshetram, it is written in the *South Indian Inscriptions* that Gundambika, wife of King Velanati Chola offered *Akhanda Varti Deepam* to the Lord in Saka 1079 (A D 1157) Nara Narayana Chakravarthi, son of Upendra Chakravarthi of Vishnuvardhana dynasty constructed the Sanivara Mandapam in A D. 1306 Kona Ganapathideva Maharaju constructed the Natyamandapam and bronze doors to the eastern gate in *Saka* 1198 (A D 1276) Chella Pinnamaneni Narasimhaneni constructed the Kalyana Mandapam It is known from *Dandakavilliva* of Sri Velivelí that Sri Bacchu Ammaiah, a Vaisya laid the foundation with Vighneswara *puja* in A D 1777 for the construction of the temple tower

The sanctity of this Kshetram is well described in the following poem

"ఘనవజ్ర విఘటిత కమనీయ గోపుర
Ghanavajra vighatitha kamaneeya gopura

ప్రాకార శోభిత ప్రాభవంబు
Prakara sohbhitha prabhavambu

చారుమాణిక్య సంస్థగిత సౌధగవాక్ష
Charumanikya samsthagitha sowdhagavaksha

సౌవర్ణవేదికా సంకులంబు
Sowvarnavedika sankulambu

కాంచన మణిగణ కల్పిత సోపాన
Kanchana manigana kalpitha sopana

భవన కవాట సంభావనంబు
Bhavana kavata sambhavanambu

నవనీల విద్రుమ ప్రవిమల స్థాపిత
Navaneela vidruma pravimala sthapitha

స్తంభాళి కుడ్య విజృంభణంబు
Sthambhali kudya vijrumbhanambu

విశదముక్త ఫల వితాన విభ్రమంబు
Visadamuktha phala vithana vibhramambu

నగుచు ద్రిభువన సామ్రాజ్య మావహిల్ల
Naguchu dribhuvana samrajya mavahilla

గరిమ జూపట్టు గైలాసగిరి యనంగ
Garim jupattu Gailasairi yananga

బరగు నమ్మహాదేవుని భవన మచట.
Baragu nammahadevuni bhavana machata "

Sri Bhagavathula Lakshmipathi Sastri wrote that the greatness of the Kshetram (in his *Ksheerarama Mahathmya Saram*) is such that the stay of one year in Varanasi (Benaras), of hundred *pakshams* in Srisailam, of eighty *ghadiyas* in Gaya, of hundred years in Kedaram, of thousand years in Rameswaram, of five years in Kanchi, of ten years in Kumbhakonam, of eight years in Haridwaram, six hundred years in Kalahasti and of five years in Pattisam is equal to one day's sleep in this Kshetram

Mahasivaratri is celebrated in the Ksheera Ramalingeswaraswamy temple for a day on *Magha Bahula Chathurdasi* (February–March) Devotees offer cocoanuts, fruits and flowers besides fulfilling their vows *Abhishekams* are conducted by devotees during *Kartikam* Local Hindu devotees congregate There is a great belief that one who after taking bath in Ramakundam (tank) which is at the centre of the village, performs Somavara Vratham in *Kartikam* and comes out of the *jwalathoranam* will be blessed with children

Ammavarla Uthsavam is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) to appease the tutelary Goddesses Cocoanuts and fruits are offered Sheep, goats and fowls, etc are sacrificed at the houses of the devotees The local Hindus participate in it Potters are the *pujaris* appointed on the basis of monthly salaries *Prasadam* is distributed to all

Dramas, *Harikathas* and dances afford entertainment to the visitors Discourses by pandits on Bhagavadgita and Ramayana are arranged

SOURCE 1 *Sri Bolla Venkata Subba Rao, Agriculturist, Palacole.*
2 *Extract From* Andhra Prabha Weekly *dated 13–3–63*

6. Vemaram—Situated at a distance of 7 miles from the Palacole Railway Station and 13 miles from Narsapur. The surname of several of the villagers who lived in this village was Achanta and hence it is called by the name Achantavemavaram As there are many pandits in this village, this village is also called by the name Panditha-Vemavaram It is said that during the reign of Katama Reddy of the Reddy dynasty this village was known as Katamareddy Vemavaram

The total population of the village is 5,531 and it is made up of the following communities Caste Hindus—Brahmin, Kamma, Karinibhakthula, Kamma, Vaisya, Kshatriya (Raju), Kamsali, Kapu, Settibalija, Kummari, Devanga, Golla etc etc , Scheduled Castes (787)—Madiga, Mala, etc , Scheduled Tribes (31) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, handloom weaving and other traditional occupations

Temples of Someswara, Kesava, Subrahmanya, Rama, Maremma, Kanakadurga and a mosque are the places of worship The village deity Maremma is in awe-inspiring female form and there are also the images of other village deities such as Mavullamma, Mutyalamma, Gothulamma and Pallalamma housed separately Someswaraswamy temple was built during the time of the Reddy Kings and the temple is for the past 18 years under the management of a trustee appointed by the H R & C E (Admn) Department

Maremma Jatara is celebrated for 7 days from *Jaistha Bahula Navami* to *Amavasya* (May–June) Jatara is celebrated on *Jaistha Suddha Navami* The same night *jagarana* is observed by devotees and procession of the deity is conducted through all the streets of the village From the following day i e , from Dasami, *uriseva* (procession) is conducted on alternate days upto *Amavasya* Goats, sheep and fowls are sacrificed to the deity in fulfilment of vows One or two buffaloes are also sacrificed on the day of *jatara* on behalf of the entire village During the period, devotees offer *naivedyam* to the deity in their homes It is being celebrated from ancient times and is confined to the village About 4,000 devotees local and from the neighbouring villages congregate, without any distinction of caste and creed *Pujaris* are potters with hereditary rights. The trustee is the Village Munsiff belonging to Kamma caste of Arimilli family.

A fair is held in connection with the festival for 6 days from *Dasami* to *Amavasya* near the temple It is being held from ancient times and about 4,000 people local and from the neighbouring villages congregate Sweetmeats, pictures, photos and toys are brought and sold Whirling-wheels and dramas afford entertainment to the visitors

Sri Someswaraswamy festival is celebrated for 5 days from *Phalguna Bahula Ekadasi* to *Amavasya* (February–March) *Kalyanam* is celebrated on Ekadasi and *prasadam* is distributed to all Fasting is observed

Sri Kesavaswamy festival is celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March-April) *Kalyanam* is celebrated on Ekadasi and *prasadam* is distributed to all

Sri Subrahmanya Shashti is celebrated for one day on *Margasira Suddha Shashti* (November –December) Devotees take bath and offer fruits, flowers, etc A small fair is held Procession of the deity is arranged during the night

Sri Kanakadurga Seva (puja and procession) is celebrated during *Ugadi i. e* on *Chaitra Suddha Padyami* (March–April) and on *Maharnavami*

SOURCE *Sri R Veerabhadriah, Teacher, Zilla Parishad Elementary School, Vemavaram*

7 Achanta (Achanteswara Kshetram)—Situated at a distance of 3 miles to the west of Vasista Godavari, 8 miles to the east of Maiuter, 13 miles from the Palacole Railway Station, and 30 miles from the Tadepalligudem Railway Station It has also communication facilities to Bheemavaram and Narsapur The history of Achanta dates back to 481 A D as revealed from an inscription at Srungavarapukota near Bheemavaram It records that Matrusarma belonged to Achantapuram and that he was the recipient of a gift from Vasishteekula Ananta Varma who ruled Kalingadesam from *Pishtapuram* during 460-485 A D

It is one of the largest and richest agricultural villages in the district The total population of the village is 12,782 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria (Raju), Kamma, Sale, Mangali, Chakali, Kalali, including Settibalija, Golla, Teli, Kapu, etc etc , Scheduled Castes (1,327)–Madiga, Mala etc , Scheduled Tribes (26), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations

Temples of Sri Rameswaraswamy *alias* Achanteswaraswamy, Sri Venugopalaswamy, Sri Venkateswaraswamy and of the village deities Muthyalamma and Gogulamma are the places of worship in the village

The legends connected with the name of the village as also Achanteswara Kshetram are narrated hereunder The place was originally called Marthandapuram after the protecting deity of the place Marthandeswara The deity was facing west towards the village and on account of the fierce looks of the deity, fire accidents were common in the village and it was not prospering In response to their prayers to save them from the severity of his sight, the Lord revealed in their dream that his divine spouse alone could counter-act the effect of his sight The villagers therefore installed in front of the shrine, facing the Lord, Mahishasuramardini (Parvati Devi, wife of Lord Siva assumed this form when she fought against and killed Mahisasura, a demon) These two shrines can now be found in Sri Rameswaraswamy temple

Sage Achyuta and his wife Ganga prayed Lord Siva for salvation and the Lord asked them both to bring to Him and Parvati, flowers every day He named them *Pushpa Sundara* and *Pushpa Sundari* and imposed on them the observance of strict celibacy But in a weak moment, they broke the condition of celibacy and were cursed to be born in the world, the former as a Brahmin and the latter as a dancing girl The husband Sage Achyuta was thus born as Odayanambi to Jadanayanar of Tiruvallur near Madras and was a great devotee of the Lord The wife Ganga was born to a dancing girl of the same village and was named Paramanachi Siva, in the form of sage Valmiki took Odayanambi from his father Jadanayanar, and asked him to worship (eight times a day exactly once every *Jhamu* -3 hours) without fail the Atma Lingam (small replica of Sivalingam which will be worn on the body in a casket) he gave him Siva, in the form of a ser-

vant boy of Paramanachi, acted as a mediator between the two, who fell in love with each other He also satiated the avarice of the mother of the girl, Kalahavalli, in the form of an old Brahmin Kalahavalli died and to lessen her sorrow Odayanambi took Paramanachi on a pilgrimage After visiting several places they came to Marthandapuram and settled there One night satiated with sexual intercourse they could not wake up in time When Odayanambi woke up he found it time for immediate *puja* of the *jhamu* He had no time to go to the Atma Lingam which was earlier removed from the body and kept in the kitchen and to find sandal paste or flowers He felt helpless and was anxious not to fail in duty He turned towards Paramanachi who was fast asleep with her breasts exposed His eyes fell on the smooth and white left breast of Paramanachi There was the balance of the sandal paste that they had used during the night and a few petals of the betel leaves He felt that Lord Siva was omnipresent and was certainly present in the breast which resembled a Siva Lingam When he began to worship it by smearing the sandal paste and offering the betel petals in place of flowers, Paramanachi opened her eyes and was upset by his strange behaviour He was in deep meditation When he was shaken and brought to normal condition, he explained to her that several devotees had realised the presence of Siva in what they believed to be Siva It is believed that innocent shepherd realised the Lord in the dung of sheep, one in a toe, another in an inverted measure She demanded to see Siva in her breast and the devotee prayed to the Lord Siva appeared before them in the breast and blessed both of them with salvation The Sivalingam, converted into stone, has all the resemblance of the breast of a woman It has no pedestal, unlike those in some other temples, and emanates from the ground level as it is said that the remaining portion of the body of the woman is within the ground The Lingam is named *Chanti Lingam* (Lingam of the breast) and the place got the name Achanta and the Kshetram Achanteswara Kshetram. The one foot high Lingam has three small holes and is leaning towards one side, the east, without being erect Two of the holes are said to be Siva's eyes and the third in front is said to be the third eye of the Lord In the two, there is always water A *sadhu* tried his utmost to dry up these two holes till blood began to ooze and the *sadhu* lost his sight He prayed to the Lord to pardon his ignorant folly and to restore his sight. The Lord asked him to sit under the *bilva* tree in the temple and repeat *Lingastakam* and *Panchakshari* He did accordingly and his sight was restored though dimly Once fire broke out in the place and could not be controlled The *pujari* rushed to the temple and saw that there was no sandal paste covering the third eye of the Lingam He immediately applied fresh paste, and the fire subsided. The third eye of the Lord is known as the *agninethram* (eye of fire) and it has always to be kept covered and cool with sandal paste, lest the fire should destroy the world outside

Before Odayanambi got salvation, he went on a pilgrimage Once when he was visiting the sacred places he heard a woman crying on the banks of the Godavari 'Odayanambi' She was also waiting recounting the pranks of childhood of a departed son Odayanambi asked her what the matter was She told him that she and her neighbour had a son each and as they had heard the fame of a great saint Odayanambi, both the boys were named after the great saint Unfortunately for her, when the boy was playing in the Godavari river at the age of three, a crocodile swallowed him Her neighbour was performing that day the *upanayanam* (thread-marriage) ceremony of her son But she was denied that pleasure and therefore she was weeping on the banks of the Godavari calling out the name of the boy Odayanambi asked her to go and get her husband and the relatives When all assembled, he called out the crocodile and demanded it to give back the boy whom it had swallowed three years back The crocodile went away and soon returned with the boy now aged seven He was praised as Lord Siva, was taken home and under his patronage the boy's *upanayanam* was performed

On return from the pilgrimage one morning, he entered the temple with his shoes on in his eagerness to have the Lord's darsan The devotees there turned him out abusing him for his sinful act of walking into the temple with shoes on The disappointed Odayanambi went under a nearby tree and prayed to the Lord to go to him if He appreciated pure devotion The image left the pedestal in the temple and stood before him The others were surprised by his *bhakti* and begged his pardon Siva asked what his desire was He prayed the Lord to give all of them salvation and his desire was fulfilled

Sri Rameswaraswamy or Achanteswaraswamy



Plate VII Sri Madanagopalaswamy

—*Courtesy Executive Officer, Madanagopalaswamy temple, Achanta*

Kshetram is a big renovated temple with a high tower both built in cement Some of the ancient *vigrahas* like Saptamatrukas, etc are studded into the temple and tower walls Besides the Sivalingam in the sanctum sanctorum, the story of which is described above, there are several shrines in the temple compound There are Lakshmaneswara Lingam installed by Lakshmana, Kamaleswarudu by Viswakarma (the renowned artist and architect of the *Pushpakavimanam*–aeroplane of the Devas), Someswara Lingam by Chandra (Soma or Moon God), Markandeswaralingam by Markandeya, Varadaraju, Uttareswarudu by Kubera, Indra Lingam by Indra (the king of the Devas), Varuneswara by Varuna(the God of rain), Kumbheswara by Agasthya, Vasisteswara by Vasista, Nagareswara by Kubera Sambhava, Vaiswanara Lingam by Vahni (the fire God), Dharmeswara by Samana (Yamadharma or God of death), Danaveswara by Nairuthi, Anthar Vedeeswara by Devaravathi and Bhima Lingam by Bhima There are Saraswathi, Suryanarayanaswamy by Her side, Ganapathi, Brahma, Veerabhadra, Visweswaraswamy, Vayudevaswamy, Bhaktanjaneyaswamy, Kesavaswamy, Chandeeswara, Bhrungeeswara, Kumaraswamy and His consort, Subrahmanyaswamy and Rama, and Satyanarayana with Ramadevi

Inscriptions record historical facts of the early twelfth century relating to this temple In 1112 A D Mahamandaleswara Konamummadi Bheemaraju, his son Sominayakudu, and Mahamandaleswara Lokiraju granted *manyams* (inams) to Malleswarasuryadeva and Sureeswaradeva. In 1256 A D Parwalokaraya Vishnuvardhana Maharaj and during Vijayadithya's rule, Rajamraju, Erra Laksmiraju Vengeswara and Pinnalakshmiraju have established *akhanda diviyalu* (lamps burning constantly in their name) Another inscription records that the arecanut garden which was given to Asanti Sooraparaju by the ruler of the place during the marriage of Mylaradevi was endowed to Rameswara temple

Much sanctity is attributed to Achanta which even Devas are believed to visit unseen to have the *darsan* of Chanteesa, Venugopalaswamy and the other Gods that have settled down there Achanta resembles the sacred Kasi (Benaras) in some respects Sri Rameswara of Achanta represents Sri Viswesa of Kasi, Umadevi, Annapoornavisalakshi, Ramagundam, Manikarnika, Varadaraju, Bindu Madhava, Chitra Vighneswara, Dundi Vighneswara, and Pranutha, river Ganga There is the burning ghat close by as in Kasi Sri Rameswaraswamy festival is celebrated for five days from *Magha Bahula Ekadasi* to *Amavasya* (January–February) *Kalyanam* of Sri Rameswaraswamy on *Ekadasi*, procession in the village with fire works on *Dwadasi*, car festival and *sadasyam (panupu)* on *Triodasi*, procession again on *Chathurdasi* and *pushpayagam* (conclusion) etc on *Amavasya* are held It is a widely known ancient festival and some thousands, local and from far and nearby places of the district, gather Like the three eyes of the Lord, *pujaris* are of three *gotrams viz* Sreevathsasa, Athreyasa and Kausikasa and the management too is a committee consisting of individuals of three different castes. The expenditure is met from the offerings and income obtained from about 150 acres of inam land A fair is held during the five days of the festival Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures and photos of Gods and leaders, agricultural implements and toys are sold There are religious discourses, dramas, lectures and *Harikathas* during the period There are choultries and there is free feeding on a mass scale

The deity Venugopalaswamy is also called Madanagopala and Kotagopala The stone image of the deity believed to have been installed by sage Narada is half prostrate with *venu* (flute) at his lips His consorts Rukmini and Satyabhama are on either side of the Lord In this temple there are also Indra Lingam and Skandha Lingam Sri Venugopalaswamy Kalyanam is celebrated for 7 days from *Chaitra Suddha Dasami* to *Bahula Padyami* (March–April) The function commences with *ankurarpanam* and *dhwajarohanam* There is car festival on *Ekadasi* After other usual ceremonies, *punassandhanam* is done on the seventh day In the morning *pushpayagam* is performed with white lotus flowers The Brahmins carry the Lord in a palanquin 12 times round the temple, offer *dhoopa, deepa, naivedyam* (incense, *karpura harathi* and food) 12 times, the food is of 12 kinds, and 12 *neerajanams* are done Afterwards the deity is taken into the temple *Pulihora* and 12 preparations are offered again It is an ancient festival and is confined to the local congregation Local Hindus take part in the festival The *pujari* is a Brahmin *Prasadam* is distributed to all There is 75 acres of Inam land endowed to this temple

Venkateswaraswamy festival is celebrated in the village for 6 days from *Magha Suddha Dasami* to *Purnima* (January–February) *Kalyanam* on *Dasami*, car festival on *Ekadasi*, *Sadasyam* on *Dwadasi* and *Chakratheertham* on *Purnima* are the important rituals observed The local Hindus congregate Twelve acres of Inam land are attached to the temple The *pujari* is a Brahmin

Mutyalamma and Gogulamma Teertham (Fair) is celebrated on four or five Fridays from *Jaistha Suddha Purnima* to *Ashadha Suddha Purnima* (May–June) Local people take part in it without any distinction of caste or creed Fowls are offered as sacrifice to the deity One devotee Sri Gapavajjula Ramayya used to show this *Devata* to the devotees in the form of a girl The *pujari* is a Kapu belonging to Asada community Twelve acres of Inam land is attached to the temple

SOURCE
1. *Sri D V. Simhadri Rao, Executive Officer, Achanta Panchayat*
2. *Sri G Gopalakrishnayya Sastri, Telugu Pandit, Achanta*
3. *An article on Achanta by Sri G R Varma in* Andhra Prabha Weekly *dated 16–12–1964*

8 Deva—Situated at a distance of about 13 miles from the Palacole Town and Railway Station.

The total population of the village is 2,018 and it is made up of several sub–communities of Caste Hindus, Scheduled Castes (507) and Scheduled Tribes (18). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

A local legend goes to say that a bridegroom while proceeding to the village of his bride for marriage, got down from the palanquin at the tank in this village. On seeing a cobra there, he put it to death immediately While returning to his village after marriage along with the bride, he chanced to see at the spot the head of that snake and he met with instantaneous death The bride performed *sati* (entering funeral pyre of the husband) at the same place In memory of this bride, people of this village celebrate a festival every year. It is named after her as Pellikuthuramma Teertham, *pellikuthuru* meaning bride. There appears to be no temple nor deity The festival is celebrated for 3 days from *Pushya Suddha Ekadasi* to *Triodasi* (December–January) Three to four thosand Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed

Another festival of the village is Sri Subrahmanya Shashti, celebrated for 2 days from *Margasira Suddha Shashti* (November– December) Two to three thousands of Hindus, local and from the neighbouring villages of all castes congregate

SOURCE *Statement of Fairs & Festivals furnished by Superintendent of Police, West Godavari*

9. Nadipudi—Situated on the bank of the River Vasista which is a tributary of the River Godavari, at a distance of 19 miles from the Palacole Railway Station and 25 miles from Narsapur by road

The total population of the village is 2,729 and it is made up of the following communities Caste Hindus–Brahmin, Viswabrahmin, Kamma, Vaisya, Kshatriya (Raju), Kapu, Settibalija, including Kalali, Kamsali Chakali, Mangali, Vaddi, Kummari, Scheduled Castes (419)–Adi Andhra, Madiga, Mala, etc , and Scheduled Tribes (24) The chief means of livelihood of the people are agriculture, agricultural labour, business and other traditional occupations

Temples of Sri Subrahmanyeswaraswamy, Lakshmaneswarudu, Kesavaswamy, Rama and the village deity are the places of worship in the village The image of Subrahmanyeswaraswamy is of stone in the form of a serpent and the images of his two consorts Valli and Devasena are also there in the temple

According to the local legend, Kumaraswamy is the son of Parvati and Parameswara and by the curse of his mother Parvati, he was born in this world He is worshipped in several places of South India in the form of serpent going by the name Subrahmanyaswamy or Subrahmanyeswaraswamy Subrahmanyeswaraswamy was installed in this village 400 years ago, and He showed his *mahima* or power to the villagers A live serpent was seen by the villagers to the west of the village where the present temple is built He appeared to some of the villagers in their dreams and told them

that He was Subrahmanyeswara and asked them to contruct a temple for Him The villagers constructed a big temple The villagers believe that He would fulfil the desires of devotees, restore eye-sight to blind people and bless those not having progeny with children It is said that some people who cursed the Lord lost their eye-sight To quote an instance about 50 years ago, a Tahsildar wanted to auction a margosa tree The elders of the village objected to this saying that it may be given for the temple doors of the Swamy for a small amount But the Tahsidar did not listen to them He told them that he had no belief in that deity and auctioned the tree Immediately the Tahsildar lost his eye-sight Thereupon, he realised the power of the Swamy and with his own money he brought the wood required for the doors of the temple Afterwards, he got his sight back

Sri Subrahmanya Shashti is celebrated for 5 days from *Margasira Suddha Panchami* to *Navami* (November–December) There is *rathothsavam* on *Shashti* day and *kalyanam* on other days Devotees take bath in the River Godavari and offer flowers, fruits and hoods of silver and gold and *dakshana* to the deity Some devotees offer gold and silver replicas of the Swamy It is being celebrated for the past 400 years and is confined to the neighbouring villages About 10,000 Hindu devotees of the village and from the neighbouring villages congregate The patrons are Brahmins and Viswabrahmins of the village *Pujari* is a Brahmin who is paid salary

Bhajans, *Harikathas*, dramas and *bharatanatyams* afford entertainment to the pilgrims during these 5 days There are separate choultries for Brahmins, Vaisyas and Sudras and there is free feeding in the choultries

SOURCE *Sri Musti Surya Prakasa Rao, Headmaster, Nadipudi*

10. Kodamanchili—Situated at a distance of about 10 miles from the Palacole Railway Station

The total population of the village is 4,793 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (1,355) and Scheduled Tribes (80). The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations

Subrahmanya Shashti is the festival that is celebrated for 2 days from *Margasira Suddha Shashti* (November–December) About 1,000 to 1,500 devotees of all castes of Hindus local and from the neighbouring villages congregate

SOURCE *Statement of fairs and festivals furnished by the Superintendent of Police, West Godavari District*

11 Penumanchili—Situated at a distance of 3 miles from Achanta, 10 miles from the Palacole Railway Station and 30 miles from the Tadepalligudem Railway Station It is connected by bus from Narsapur *via* Palacole and from Tadepalligudem *via* Maruter

The village is of historical importance as the statues of a Jain and Chathurmukha Brahma were unearthed about 30 years back during excavations The Chathurmukha Brahma image was taken about 5 years back to Kakinada to be placed in a museum The Someswaraswamy temple is ascribed to Kakatiyas The *sankhu* (conch) in this temple bears an inscription in Pali language It is said that the *sankhu* was sent to the deity through Prathaparudra, the Kakathiya ruler, by his mother There are old wells in this village and it is said that the rulers of Mogalturru constructed them

The total population of the village is 2,527 and it is made up of the following communities Caste Hindus–Brahmin, Vaisva, Kshatriya (Raju), Kapu, Settibalija etc etc , Scheduled Castes (940), Scheduled Tribes (19), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

A Jain temple locally known as Jainadevunialayam, and temples of Sitaramaswamy and Someswaraswamy are the places of worship in the village The image in the Jain temple is of stone in sitting posture and is 6 feet high There are no proper hands and legs to the image People believe that they were broken during the religious feuds An image of Sri Anjaneyaswamy was found in Brahmin street and it was installed in the Sitaramaswamy temple

Sri Jainadevuni Uthsavam is celebrated for one day on Ugadi i e, on *Chaitra Suddha*

Padyami (March–April) Devotees fulfil their vows and take *prasadam* Flowers and fruits are offered to the deity but there are no animal sacrifices as He preached *ahimsa* It is being celebrated for the past 30 years and the devotees, local and from the neighbouring villages, congregate Only Hindus take part in the festival There are no *pujaris* or patrons

The devotees observe fasting and *jagarana* and take bath in the pond during the festivals On Mukkoti Ekadasi day the devotees perform *Hari-nama sankeerthana* followed by free feeding on the following day

SOURCE . *Sri Goruganthu Krishna Rao*, *Teacher*, *Penumanchili*

12 Vaddiparru—Situated on the Gummalur–Valluru road at a distance of 5 miles from Achanta, 8 miles from the Palacole Railway Station and 14 miles from Narsapur The Rajas of Mogalturru acclaimed the pandits and poets of this ancient village which was a famous Agraharam in those days

The total population af the village is 1,759 and it is made up of the following communities Caste Hindus– Brahmin, Vaisya, Kapu, Settibalija, Yadava, etc , Scheduled Castes (316)–Adi Andhra, Madiga, Mala, etc, Scheduled Tribes (14), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Temples of Siva in the name of Nageswaraswamy and the village deity Vanumulamma are the places of worship in the village Vanumulamma's image is in female form and the temple is located to the north-east of the village and to the north of the pond

Vanumulamma Uthsavam is celebrated for 15 days from *Phalguna Bahula Padyami* (February–March) Goats and fowls are sacrificed to the deity in fulfilment of vows It is being celebrated for the past 40 years The Hindu devotees of the village and of the neighbouring villages congregate *Pujari* is a potter locally called Asadi *Prasadam* is distributed to all

A fair is held in connection with this festival near the Vanumulamma temple for 3 days It is being held for the past 40 years The local people and people from the neighbouring villages like Valluru, Gummalur, Gumparru, Penumarru and Vemavaram congregate Sweetmeats, lanterns, pictures, photos, books and mill cloth are brought and sold

SOURCE *Sri Indukuri Venkatasubbaraju*, *Teacher Vaddiparru*

13 Gumparru—Situated at a distance of one mile and 5 furlongs from Elapakurru and about 8 miles from the Palacole Railway Station

The total population of the village is 2 967 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Telaga, Kamma, Settibalija, Yadava, Vadrangi Kummara, Chakali, Mangali etc etc , Scheduled Castes (530) –Madiga, Mala etc , and Scheduled Tribes (20)– Yerukula The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Subrahmanyaswamy, Sri Sitaramaswamy and Gokarneswaraswamy and of the village deity Kasalnatamma are the places of worship in the village The image of Kasalnatamma is in female form There is a stone Sivalingam in Gokarneswaraswamy temple

The legend about Sri Subrahmanyaswamy has it that about 150 years ago, Pasivedula Veeramma, a Viswabrahmin woman used to keep a cup of milk and when she propitiated Subrahmanyaswamy used to come in the form of a big snake and drink the milk A temple was built for Subrahmanyaswamy and every year on *Margasira Suddha Shashti*, *Kalyanamahotsavam* is being celebrated to the Swamy *Sevas* are conducted during the month of *Jaistham* Thousands of Hindu devotees, local and from the neighbouring villages, congregate All communities take part in the festival The *pujari* is a potter *Teertham* and *prasadam* are distributed to all

A fair is held in connection with the festival near the temple About two to three thousand people, local and from the neighbouring villages, congregate Sweetmeats, lanterns, mirrors and combs and millcloth are brought and sold There

is free feeding *Harikathas*, dramas and circus afford entertainment

Gokarneswaraswamy temple is an ancient one. It was rebuilt with a tiled roof about 100 years ago by Kala Seshamma of the village But in A D 1928 Sri Malapaka Satyanarayana Rao removed the tiled roof and reconstructed the temple spending a good amount and installed a *dhwajasthambam* before the temple He wanted to remove the old Sivalingam and reinstall a new one and when it was dug 2 yards deep, the lower part of the Lingam was not found It was therefore thought that it was *swayambhoo* (self-manifest) Lingam and that the root of the Lingam is in the River Gowthami, the tributary of Godavari The Lingam is 24 inches in circumference and 4½ feet in height and is like the ear of a cow

Sri Gokarneswaraswamy Kalyanam is celebrated for one day on *Chaitra Suddha Panchami* (March–April) *Sevas* are conducted during the entire month of *Kartikam* (October– November) and during Mahasivaratri in *Magham* (January–February) Prabhala Teertham (Fair) is held during Sankranti in January The local Hindus congregate Formerly, this temple was under the trusteeship of Sri Meerzapur Zamindar and from 15 years it is under a trustee The *pujari* is a Brahmin and every day *naivedyam* and incense are offered by him

Sri Sitaramaswamy temple is also an ancient one It is now under the management of a trustee Every day *naivedyam* is offered Sri Sitaramaswamy Kalyanam is performed on *Chaitra Suddha Navami* (March–April) Local Hindu devotees congregate

SOURCE *Sri M Venkatarama Sastri, Farmer, Gumparru*

14. Abbirajupalem hamlet of **Doddipatla**– Situated at a distance of one mile from Doddipatla bus-stand to the north of the Bank Canal of this village, 8 miles from the Palacole Railway Station and 14 miles from Narsapur, the taluk headquarters As a Kshatria by name Abbiraju lived here in the begining, it is called Abbirajupalem after him

The total population of the village Doddipatla including its hamlets is 8,037 and it is made up of the following communities Caste Hindus-Brahmin, Vaisya, Karnibhaktula, Kapu, Settibalija, Yadava, Chakali etc etc, Scheduled Castes (1,498)–Adi Andhra, Madiga, Mala etc, Scheduled Tribes (29)–Yerukula, Dudekulas, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, raising of betel leaf gardens, weaving, trade in cocoanuts and other traditional occupations

Temples of Sri Ramalingeswaraswamy, Sri Rama, Anjaneyaswamy and Kanakadurga are the places of worship in the hamlet There are 2 images of Kanakadurga, one is of stone in human form and the other, made of wood, is painted with colours

Kanakadurga Teertham is celebrated for 6 days from *Vaisakha Suddha Purnima* to *Bahula Panchami* (April–May) Cocoanuts, bananas and other fruits and flowers are offered to the deity *Panakam* (jaggery water slightly spiced) and *vadapappu* (soaked greengram dhal) are served by devotees during the festival *Kumkuma puja* is performed during Devinavaratrulu in *Asviyujam* (September–October) It is being celebrated for the past 100 years and is confined to the neighbouring villages About 500 devotees, local and from the neighbouring hamlets, congregate All Hindu Castes and Dudekulas take part in the festival

A fair is held in connection with the festival before the temple under a pandal It is being held from the origin of the temple About 500 local people and from the neighbouring hamlets congregate Sweetmeats, fruits and flowers are brought and sold

Sri Ramalingeswaraswamy Kalyanam is celebrated for one day on *Magha Suddha Ekadasi* (January–February) *Abhishekam* is performed with milk, *panchamrutham* and with the juice of sugarcane *Lakshapathri pujas* are also performed by devotees during *Magham* (January–February) and *Kartikam* (October–November) Local Hindu devotees congregate The *pujari* is a Saivaite enjoying Inam lands of the temple Discourses on *puranas* and *Bhagavadgita* are held by *sadhus* and pandits The devotees observe fasting and *jagarana* during *Ekadasis* and during Mondays in *Kartikam* (October–November)

SOURCE *Sri Ponna China Veerabhadrudu, Cloth Merchant, Abbirajupalem*

15 Elamanchili—Situated at a distance of 9 miles from the Palacole Railway Station and 15 miles from Narsapur

The total population of the village is 7,482 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Settibalija, Golla, Chakali etc etc , Scheduled Castes (1 810)–Adi Andhra, Madiga, Mala, etc , Scheduled Tribes (17), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Temples of Siva, Subrahmanyaswamy, Sri Rama, Veerabrahmam and Ammavaru (village deity) and a church are the places of worship in the village All the deities are in human form

Ammavari Teertham is celebrated for 5 days from *Phalguna Suddha Dasami* (February–March) Goats, sheep and fowls are sacrificed to the deity It is being celebrated from ancient times and is confined to the village The Hindu devotees of the village congregate without any distinction of caste or creed

A fair is held in connection with the festival for 5 days People, local and from the surrounding villages like Siragarapalle, Chinchinada, Merakalanka, Enumulalanka and Kalagampudi villages congregate Sweetmeats, utensils, lanterns, pictures, photos and toys are brought and sold Lottery, gambling and dramas afford entertainment to the visitors

Siva Teertham is celebrated on *Chaitra Bahula Dasami* (March–April) Sri Veerabrahmam Teertham is celebrated on *Magha Bahula Triodasi* (January–February) Subbarayuni Shashti is celebrated on *Margasira Suddha Shashti* (November–December) Anjaneya Teertham is celebrated on *Margasira Bahula Ekadasi* (November–December)

SOURCE *Sri Y. V Satyanarayana Murthy, Teacher, Elamanchili*

16 Chinchinada—Situated between Elamanchili and Kalagampudi at a distance of 7 miles from Narsapur This village was called Chenchuluru as it was once inhabited by Chenchus It gradually became Chenchunada and after they left the village it became Chinchinada

The total population of the village is 2,808 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Raju, Telaga, Kapu, Settibalija, Chakali, Mangali, Scheduled Castes (643)–Madiga, Mala, etc , and Scheduled Tribes (11) The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Temples of Sri Venugopalaswamy and Maremma are the places of worship in the village The image of Maremma is of bronze,

Maremma Teertham is celebrated for 5 days from *Vaisakha Suddha Dasami* (April–May) Sheep, goats and fowls are immolated to the deity It is being celebrated for the past 30 years and is confined to the neighbouring villages About 300 Hindu devotees, local and from the neighbouring villages, congregate

A fair is held in connection with the festival for one day by the side of the village tank About 300 people, local and from the neighbouring villages, congregate Sweetmeats and utensils are brought and sold

SOURCE *Sri A Sree Rama Murthy, Teacher, Chinchinada*

17 Yenuguvanilanka—Situated at a distance of 5 miles from Narsapur town and Railway Station by road and 4 miles by boat along the canal

The total population of the village is 3,621 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatriya, Agnikulakshatriya, Telaga, Settibalija, Chakali, Mangali, etc etc , Scheduled Castes (501)–Adi Andhra, Madiga, Mala, etc , Scheduled Tribes (7), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations

Temples of the village deities Maremma, Mavuramma and Balusulamma are the places of worship in the village

Ammavari Jatara is celebrated for 4 days in *Chaitram* (March–April) according to the convenience of the villagers. Animal sacrifice is in vogue during the period of the festival It is being celebrated for the past 60 years and is confined to the village The Hindu devotees of the village congregate Telagas are the chief patrons

Subrahmanya Shashti on *Margasira Suddha Shashti* (November–December) and Malleswaraswamy Kalyanam on *Phalguna Suddha Ekadasi* (February–March) are the other festivals celebrated in the village

SOURCE 1 *Sri B Krishna Murthy, Teacher, Enuguvanilanka*
2 *Sri P Ramanujulu, Teacher, Enuguvanilanka*
3 *Sri Goteti Sundaresan Rao, Village Karnam, Enuguvanilanka*

18 Gondi—Situated at a distance of 5 miles from Palacole by cart track

The total population of the village is 742 and it is made up of the following communities Caste Hindus—Brahmin, Agnikulakshatriya, Telaga, Settibalija, Chakali, etc , and Scheduled Castes (238)—Adi Andhra, Madiga, Mala, etc The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations

There are no temples in this village

Ammavari Uthsavam in propitiation of the village deity Pemulamma is celebrated for a day once in a year according to the convenience of the villagers Sheep, goats and fowls are sacrificed to the deity It is being celebrated from ancient times and is confined to the village The Hindu devotees of the village congregate without any distinction of caste or creed *Pujaris* are Agnikulakshatrias

SOURCE *Sri G Lingaraju, Karnam, Gondi.*

19. Navarasapuram—Situated at a distance of 4 miles from the Narsapur Railway Station by road and 3 miles by boat

The total population of the village is 1,234 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Agnikulakshatria (Palle), Telaga, Kapu, Settibalija, Yadava, Rajaka (Chakali), Nayibrahmin (Mangali) etc., Scheduled Castes (186)—Adi Andhra, Madiga, and Christians The chief means of livelihood of the people are agriculture, agricultural labour, fishing, cattle-breeding and rope making

A temple of Kanakavanuvulamma and a church are the places of worship in the village. The image of Kanakavanuvulamma is sculptured in cement The temple is having roof of tiles

Kanakavanuvulamma Uthsavam is celebrated for 14 days form *Vaisakha Suddha Vidiya* to *Purnima* (April–May) Fruits and flowers are offered to the deity Fasting and *jagarana* are observed by some devotees in their houses It is being celebrated from ancient times and is confined to the village The Hindu devotees of the village congregate without any distinction of caste and creed Sarvasri Adabala Bhujanga Rao of Kapu caste and Digamarthi Subbarao of Nayibrahmin caste are the trustees The present *pujari* is a potter by name Sri Manthina Viswanadham

SOURCE *Sri Pusuluri Venkata Subba Rao, Karnam, Navarasapuram*

20. Narsapur—Taluk and Revenue Divisional headquarters of the same name and situated on the right bank of the Vasishta branch of the River Godavari about 6 miles from its confluence with the sea It is the terminus Railway Station on Nidadavole–Narsapur broad gauge section of the Southern Railway at a distance of 35 miles from Nidadavole

It is said that the Madanagopalaswamy temple was constructed in 1173 A D If this is correct, the town must have been in existense since then This place was a former settlement of the Dutch and the French and the British took this from the French in 1759 A D

"Forde at once sent forward a force of 1,500 sepoys to occupy Rajahmundry, and the garrison there, imagining that the whole of the English force was upon them, abandoned the fort on 10th December (1758 A D) and retired to the south Forde again advanced on January 28th and reach-

ed Ellore on February 6th Thence he detached a force to occupy the French factory at Narsapur which was abandoned on its approach "[1]

The importance of this town is aptly described in the *Gazetteer of Southern India* thus

"Narsapoor is also a seaport, now frequented chiefly by Native craft, but in the time of the Honorable Company's cloth trade it was resorted to by English ships of large size Vessels are built and repaired in mud docks on the banks of the river—the anchorage is several miles from the mouth, depth 5 or 6 fathoms At high tide there is about 8 feet of water over the bar, outside the bar is a shifting sand bank, which has much increased in size of late years, and the entrance is from the south between the sands Lightly laden vessels enter the river by a circuitous channel, known to the Native pilots Most of the cargo is discharged at Antarvedy, a place of religious resort situated near the sea, close to the river's mouth There is no doubt that much might be done to improve the bar, and with the removal of the impediments which now exist, Narsapoor would probably in time recover its former importance as a seaport The annual value of exports now amounts to about a lac of rupees, notwithstanding the utter want of any proper approach to the town With a fine navigation canal leading from the principal agricultural towns in this part of the district, and with an improved exit from this branch of the Godavari, which is no less than 40 or 50 feet deep opposite the town, Narsapoor would in a very few years become the important place of trade for which its natural position seems eminently to adapt it There are many resident merchants of wealth and respectability, but in consequence of the difficulties encountered at their own port, they are obliged to transfer much of their trade to Coringa European capital might be laid out here to great advantage, and a resident European merchant of experience and energy might expect success The climate is excellent, and seems peculiarly adapted to the European constitution, the health of the Native inhabitants also is remarkable, and living is particularly moderate "[2]

Though the place is congenial one for a happy living it has to face the fury of Vasistha Godavari occasionally In 1614 and in 1679 A D the encroachments of this river seem to have forced many to leave their houses

"The next inundation which occurred was that of May 20, 1787

Pitiable details of the havoc wrought by this hurricane and flood are to be found in the correspondence from the then Chief and Council of Masulipatam Coringa island and the country near Injaram were flooded, and so was Narsapur "[3]

In 1839 a cyclone raged all along the coast from Vizagapatam to Narsapur

The total population of the town is 30 064 and it is made up of the following communities, Caste Hindus–Brahmin, Vaisya, Kshatriya, Kapu, Kamma, Kummari, Kammara, Karnibhaktula, Devanga, Agnikula Kshatriya, Gavara etc , Scheduled Castes (2,141)–Mala, Madiga etc, Scheduled Tribes (216), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving, fishing and other traditional occupations Narsapur town stands in an unique position in lace industry This cottage industry is peculiar to this town and the surrounding villages The lace prepared from the hands of the women at this place has got good demand in foreign countries, especially, in America, England, France, Australia, etc The volume of trade is of the order of about 50 lakhs rupees per year This trade earns good foreign exchange

Temples of Sri Adikesavaswamy, also known as Emberumannar, Kapila Malleswaraswamy, Rajagopalaswamy, Amareswaraswamy, Madanagopalaswamy, Venkateswara, Sri Rama, Anjaneyaswamy, Kanaka Durga, Vanamulamma, Gantalamma, Mastan Saheb *darga*, a mosque and 3 churches are the places of worship in this town

Adikesavaswamy alias *Emberumannar temple*

This sacred temple was founded in the year 1788 A D by late Revered Puppala Ramanappa Naidu, the then Dubash to the Governor of Madras He got constructed the present temple with all its *gopurams* and the other shrines within the compound wall of Adikesavaswamy temple The other shrines in the enclosure are of Sri Lakshmi Devi, Andalamma, Alwa Charya, Manavala Mahamuni and Garuda It is said that the temple of Anjaneya and the *pushkarini* in front of this temple were also got constructed by late Ramanappa Naidu There is an interesting legend connected with the origin of this temple It is said that the disciples of the great Vaishnava Saint Ramanuja alias Emberumannar requested Ramanuja before

1 Madras District Gazetteers, *Godavari*, Vol I, p, 32
2 *Gazetteer of Southern India*, p 43
3 Madras District Gazetteers, *Godavari*, Vol I, p 142

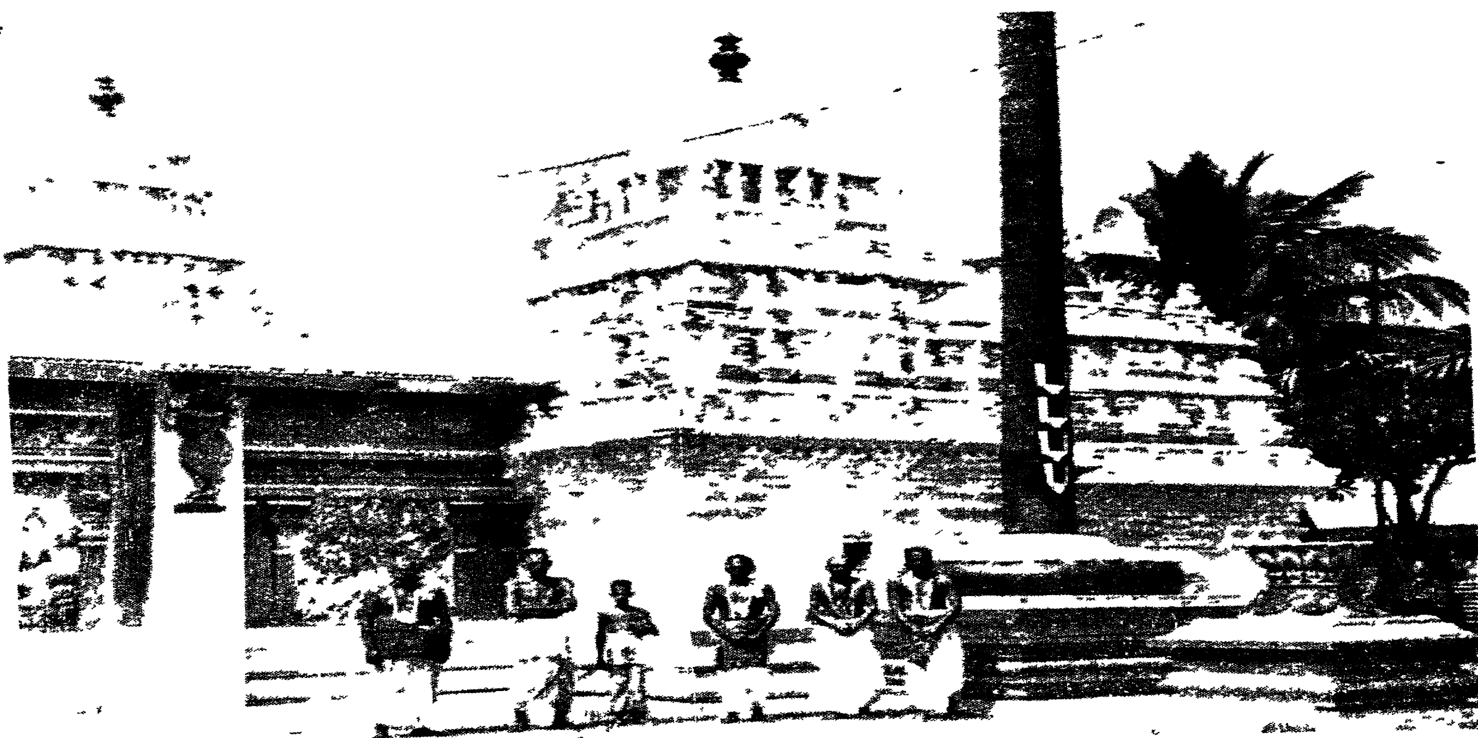


Plate VIII Sri Adikesavaswamy temple

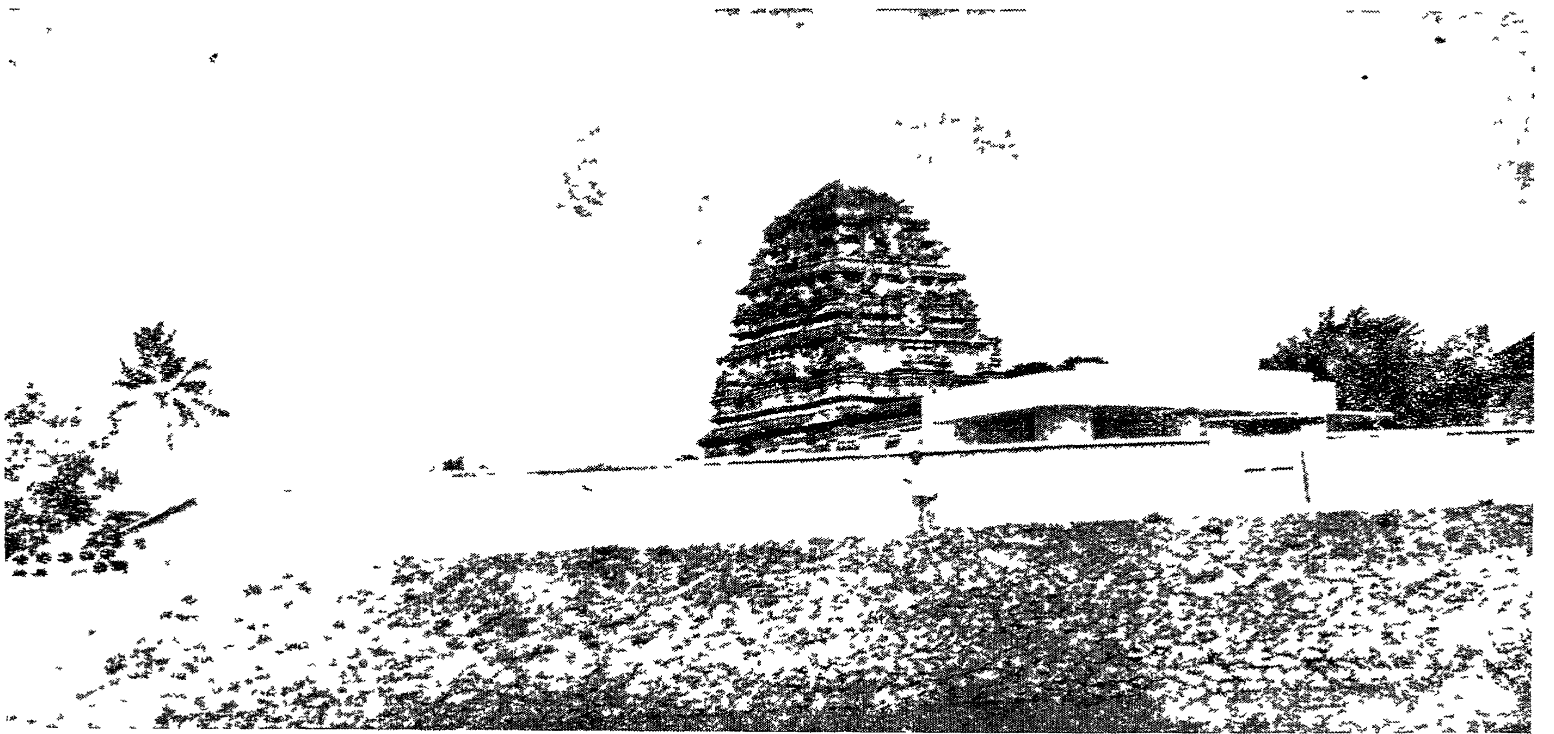


Plate IX Sri Amareswaraswamy temple on the bank of river Godavari

his *niryanam* to permit them to worship his idol He permitted them to worship his idol and transferred all his spiritual powers to the stone replica that was prepared by his disciples Similarly Ramanuja seems to have transferred spiritual powers to the *satagopam* bearing his *padukalu* After the *niryanam* of Ramanuja, his idol was enshrined in a temple at Perambudur in Madras State and worshipped Sri Ramanuja appeared before Puppala Ramanappa Naidu in a dream and ordained him to construct a temple for him at Narsapur and worship him Ramanappa Naidu gathering some skilled sculptors repaired to Perambudur, to get prepared a stone replica of Ramanuja Though the stone idol prepared by the sculptors was equal to the one in the temple at Perambudur, Ramanappa was enchanted and lured by the original idol in the temple and wanted to take it away from Perambudur, exercising his influence as Dubashi The *pujaris* and other devotees at Perambudur implored Ramanappa to desist from taking away the original idol and they conceded to part with the *satagopam* which contained the *padukas* of Ramanuja Ramanappa somehow gave up the idea of removing the original idol He brought the stone image of Ramanuja and the *satagopam* after observing all the rituals from Perambudur and enshrined the image in the temple at Narsapur As it is essential that there should be a temple for Lord Vishnu, where there is a temple for Ramanuja, he got constructed the temple of Adikesavaswamy also This temple is considered to be a very sacred temple as there is the original *satagopam* bearing the *padukas* of Ramanuja The stone image of Kesavaswamy is in human form with four hands, flanked by Sridevi and Bhudevi Just adjacent to this temple is the shrine of Ramanuja with his image in human form with folded hands

Kapila Malleswaraswamy temple

The lord is here in the form of a stone Sivalingam Within the compound of this temple, there are also two shrines of Subrahmanyeswaraswamy with the images of the deities in serpent form, and another of Saneswaraswamy with the image of the deity in human form It is believed that Kapila Mahamuni during his sojourn to all sacred shrines, came to this place to have a dip in the holy waters of Vasishta Godavari and that he installed the Sivalingam here for worship. So the Lord here goes by the name Kapila Mallewaraswamy It is not known who constructed the temple for the Lord It is said that one Manchili Seshaiah constructed the front hall about 200 years ago The shrine of Subramanyeswaraswamy was constructed in the year 1938 by Srimathi Sishta Durgamma.

Amareswaraswamy temple

This is majestically perched on the banks of Vasishta Godavari It is believed that sage Vasishta installed the stone Sivalingam here for performing *pujas* It is said that about 400 years back some persons belonging to the family of Betevaru constructed the temple and endowed some lands in the name of the Lord

Madanagopalaswamy temple

It is said that one Kowlur Mangaiah constructed this temple in 1173 A D There is an inscription on one of the pillars in the rear of the temple The *pujari* contends that the inscription contains the date of construction of this temple as 1173 A D But the inscription is not decipherible It seems that there was only the stone image of Madanagopalaswamy in human form playing on a flute About 150 years back one Saripalle Reddaiah of Narsapur installed the images of Satyabhama and Rukmini

Sri Adikesavaswamy Bramhothsavam is celebrated for 10 days from *Chaitra Suddha Purnima* to *Bahula Navami* (March–April) On *Purnima dhwajarohanam* in the morning and procession on *simha vahanam*, on *Bahula Padyami*, procession on *hamsa vahanam*, on *Vidiya*, *Varadaraja alankaram* in the morning and *hamsa vahanam* in the evening, on *Tadiya*, *Surya alankaram* in the morning and in the evening procession on *Chandra vahanam*, on *Chaviti*, *Jaganmohini pallaki seva* in the morning and *Rajadhiraja vahanam* in the evening, on *Panchami*, *vasanthothsavam* in the morning and in the evening procession on *gaja vahanam*, on *Shashti*, car festival with *Rajamannai alankaram*, on *Sapthami*, *pushpakam* in the morning and procession on *aswa vahanam* in the evening, on *Ashtami*, *chakravari* and *yedumusugula uthsavam*, and on *Navami*, *Sripushpayagam* are the rituals observed during the festival Cocoanuts, fruits, *chakkarapongali*, *potlakaya paramannam* are offered to the deity

This festival is being celebrated since the inception of the temple About 2,000 local Hindu devotees participate in the festival The founder late Puppala Ramanappa Naidu acquired substantial immovable properties in the name of the deity, and provided for all the services in the temple Till 1925 the temple and its affairs were managed by the founder's family, when it was taken over by the Hindu Religious & Charitable Endowments (Administration) Department The temple has 130 acres wet Inam land There are four Brahmin *pujaris* with hereditary rights *Prasadam* is distributed thrice a day during the festival

Sri Emberumannar Uthsavam is celebrated for 10 days from *Chaitra Bahula Ekadasi* to *Vaisakha Suddha Panchami* (March–April). There is *Mangalagiri-Kelam* on the first three days The image of the deity is taken out in procession on different *vahanams* like, *aswa*, *Chandra*, etc on the other days Cocoanuts, fruits and *naivedyam* are offered to the deity in fulfilment of vows The local Hindu devotees participate in the festival *Pujaris* are Brahmins with hereditary rights

Jwalathorana Mahothsavam is celebrated in Kapila Malleswaraswamy temple for a day on *Kartika Purnima* (October–November) The deity is taken out in a procession Cocoanuts and flowers are offered to the deity This is an ancient festival and is confined to Narsapur only About 500 local Hindu devotees participate in the festival *Pujari* is Sri Manchili Suryanarayana Murthi, a Brahmin of Kasyapasa *gotram* with hereditary rights

Subrahmanya Sashti is celebrated for one day on *Margasira Suddha Shashti* (November-December) Cocoanuts, milk, *chalibindi* and *nuvvupindi* are offered to the deity in fulfilment of vows. About 600 local Hindu devotees participate in the festival *Pujari* of Kapila Malleswara Swamy performs the *pujas* in this temple also

A petty fair is held before the temple in connection with Subrahmanya Shashti with a few shops selling, toys of various kinds and other sundry articles About 600 local Hindu devotees attend the fair Women and children are predominant

Amareswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January– February) On *Ekadasi*, *kalyanam*, on *Dwadasi*, procession of the deity on *nandi vahanam*, on *Triodasi*, *ledi vahanam*, on *Chathurdasi*, *trisulasnanam* and on *Amavasya*, *sathaghatabhishekam* are the rituals observed during the festival Cocoanuts, fruits, *naivedyam* are offered to the deity in fulfilment of vows Devotees have a dip in the holy waters of Vasishta Godavari and worship the Lord on *Amavasya* About 2,000 devotees local and from nearby villages participate in the worship on this day This is an ancient festival and is confined to Narsapur and a few nearby villages There is 28 acres wet Inam land The Hindu Religious & Charitable Endowments (Administration) Department manages the festival *Pujari* is one Sri K. Mallikarjuna Sarma, a Brahmin of Kowndinyasa *gotram* with hereditary rights *Prasadam* is distributed to all present

Rajagopalaswamy Kalyanothsavam is celebrated for 7 days from *Phalguna Suddha Dasami* to *Bahula Padyami* (February–March) Cocoanuts and fruits are offered to the deity This is an ancient festival but is of local significance The local Hindu devotees participate in the festival There is an Inam of 30 acres wet land in the name of the Lord The Hindu Religious & Charitable Endowments (Administration) Department manages the festival *Pujari* is one Sri Purushottama Dikshitulu, a Vaighanasa Brahmin *Prasadam* is distributed to all

Madanagopalaswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May) On *Dasami dhwajarohana*, on *Ekadasi*, *garudothsavam* and *kalyanam*, on *Dwadasi*, *rathothsavam*, on *Triodasi*, procession of the deity on *ponnavahanam*, on *Chathurdasi*, procession on *hamsa vahanam* and on *Purnima*, procession on *Surya* are the rituals observed during the festival Cocoanuts, curds, and milk are offered to the deity in fulfilment of vows This festival, though an ancient one, is of local significance About 500 local Hindu devotees participate in the festival *Pujari* is Sri Peddinti Venkata Lakshminarasimha Charyulu, a Brahmin of Bhargavasa *gotram*. *Prasadam* is distributed to all

Madar Saheb is worshipped by the devotees of all communities on every Thursday and Friday

Eatables are offered and incense is burnt before the *darga*

SOURCE 1 *Sri P Venkata Reddi Nayudu, Retired Tahsildar, Narsapur*
2 *Sri K Parameswara Rao, Temple Executive Officer, Narsapur*
3 *Dr T Ramarao, M A, Ph D, Principal, The Narsapur College, Narsapur*

21. Lakshmaneswaram—Situated at a distance of about 4 miles from Narsapur by road as well as by boat on the River Godavari To get absolved of the sin of having killed Rakshasa Ravana, a great devotee of Lord Siva, Sri Rama is said to have installed 100 Sivalingams throughout the length and breadth of the country Soon afterwards Lakshmana, the brother of Sri Rama, installed here a Sivalingam brought by Anjaneya and hence the village goes by the name Lakshmaneswaram

The total population of the village is 7,113 and it is made up of the following communities. Caste Hindus–Brahmin, Viswabrahmin, Vaisya, Kshatriya (Raju),Agnikulakshtriya (Palle), Telaga, Settibalija, Yadava, Chakali, Kummari, Mangali, etc etc, Scheduled Castes (847)–Adi Andhra, Madiga, Mala, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, pottery, goldsmithy, fishing, trade and other traditional occupations

Temple of Sri Lakshmaneswaraswamy, Rama, Subrahmanyaswamy and of the village deities Mutyalamma and Gogullamma are the places of worship in the village The image of Lakshmaneswaraswamy, said to have been installed by Lakshmana, is a stone Sivalingam There are the images of Urmila, Lakshmana's wife and a stone image of Durga in this temple It is believed that Durga manifested Herself after killing the Rakshasa Sambarasura at this place

Mahasivaratri is celebrated in Lashmaneswara Kshetram for 5 days from *Magha Bahula Chaturdasi* (January–February) Every day *Rudrabhishekam* is performed to Swamy and *Lalithasahasranama kumkumpuja* to the deity Durga Flowers and fruits are offered to the Swamy Gold ornaments and cash are offered to Durga in fulfilment of vows It is being celebrated from ancient times and is confined to district The Hindu devotees, local and from far and near places of the district, congregate The expenditure is met from the income got from the 100 acres of land attached to the temple *Pujari* is Sri Manchili Atchutharamaiah, an Adisaivadravida Brahmin of Kasyapasa *gotram* with hereditary rights *Prasadam* is distributed to all Free feeding is arranged on a large scale

A fair is held in connection with the festival It is being held from ancient times and the people, local and from several villages in the district, congregate Sweetmeats, utensils, lanterns, mirrors, combs and toys are brought and sold There are choultries Temporary pandals are put up during the period of the festival

Mutyalamma Jatara is celebrated for 3 days in *Vaisakham* (April–May) *Gamalagudupu* a particular function is observed There is night long procession on the first night The second night is for rest and sleep On the third day, *yata* also called *nadiveedhi teertham* is done Sheep, goats, fowls and birds are sacrificed at the temple generally and at times on road to the temple during the procession, cocoanuts and bananas are also offered Formerly it was celebrated from the income got from fishing Daily in the morning *naivedyam* is offered to the deity and in the evening *deeparadhana* is arranged Telagas and Settibalijas are the patrons *Pujari* is a Yadava of Pasulla *gotram* with hereditary rights *Prasadam* is distributed to all

SOURCE 1 *Sri Tailorpeta Mastan Sahib, Teacher, Lakshmaneswaram*
2 *Sri Vanamala Sri Ramamurthy Teacher, Lakshmaneswaram*
3 *Sri Ayyagari Purnamallikarjuna Sarma, Karnam, Lakshmaneswaram*
4 *Sri L Veeraraju, Teacher, Lakshmaneswaram*

22 Linganaboyinacherla—Situated at a distance of 6 miles to the south of Narsapur Once two brothers by name Linganna and Bayyanna lived here and so this village came to be called Linganaboyinacherla

The population of the village is 5,294 and it is made up of the following communities Caste

Hindus—Brahmin, Vaisya, Agnikula kshatriya, Kapu, Settibalija, Chakali, Mangali etc etc, Scheduled Castes (328),—Adi Andhra, Madiga, Mala, Scheduled Tribes (2), and Christians The chief means of livelihood of the people are agriculture, agricultural labour, fishing, salt making, vegetable growing and other traditional occupations

Temples of Muthyalamma, Maremma, Siva, Rama and Subrahmanyaswamy are the places of worship in the village The images of Maremma and Muthyalamma are wooden images in human form painted with colours

Mutyalamma Teertham and Maremma Teertham are each celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* and *Chaitra Bahula Padyami* and *Vidiya* respectively They are being celebrated for the past 50 years and are confined to the village The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujaris* are Agnikulakshatriyas with hereditary rights

The deities are brought to the centre of the village 10 days in advance of the festivals and every day *pujas* are performed Bananas, *boorelu*, *anapa* dhal and cooked field beans and greens are offered as *naivedyam* to the deity Sheep, goats and fowls are sacrificed to the deity Some devotees take intoxicants and eat mutton as a part of the rituals

In the Siva temple, *kalyanam* is celebrated on *Vaisakha Purnima* (April–May) and on *Kartika Purnima* (October–November) *Prasadam* and *panakam* are distributed to all Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November–December) in Subrahmanyaswamy temple Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April) in the seven Rama temples located in the hamlets of the village

The devotees have sea bath, observe fasting, *jagarana* during Mukkoti Ekadasi in their houses During other festivals they clean their houses, take oil bath and wear new clothes During Ugadi (*Chaitra Suddha Padyami*), agricultural implements are worshipped During Sankranti they invite their sons-in-law to their homes and honour them with gifts according to their mite

SOURCE *Sri Chirla Narasimhamurthy, Teacher, Linganaboyinacherla*

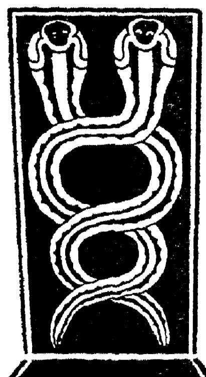
23. Mogalturru—Situated at a distance of 6 miles from Narasapur connected by bus This village has greatly fallen off of late years Outside the village is a fort of mud walls, inhabited by a pensioned Rajah, the descendant of the ancient Zamindar, who once possessed the greater portion of the tract in the West Godavari District

The total population of the village is 14,296 comprising several Hindu sub–communities Scheduled Castes (1,718), Scheduled Tribes (84), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Temples of Siva and Vishnu are the places of worship in the village

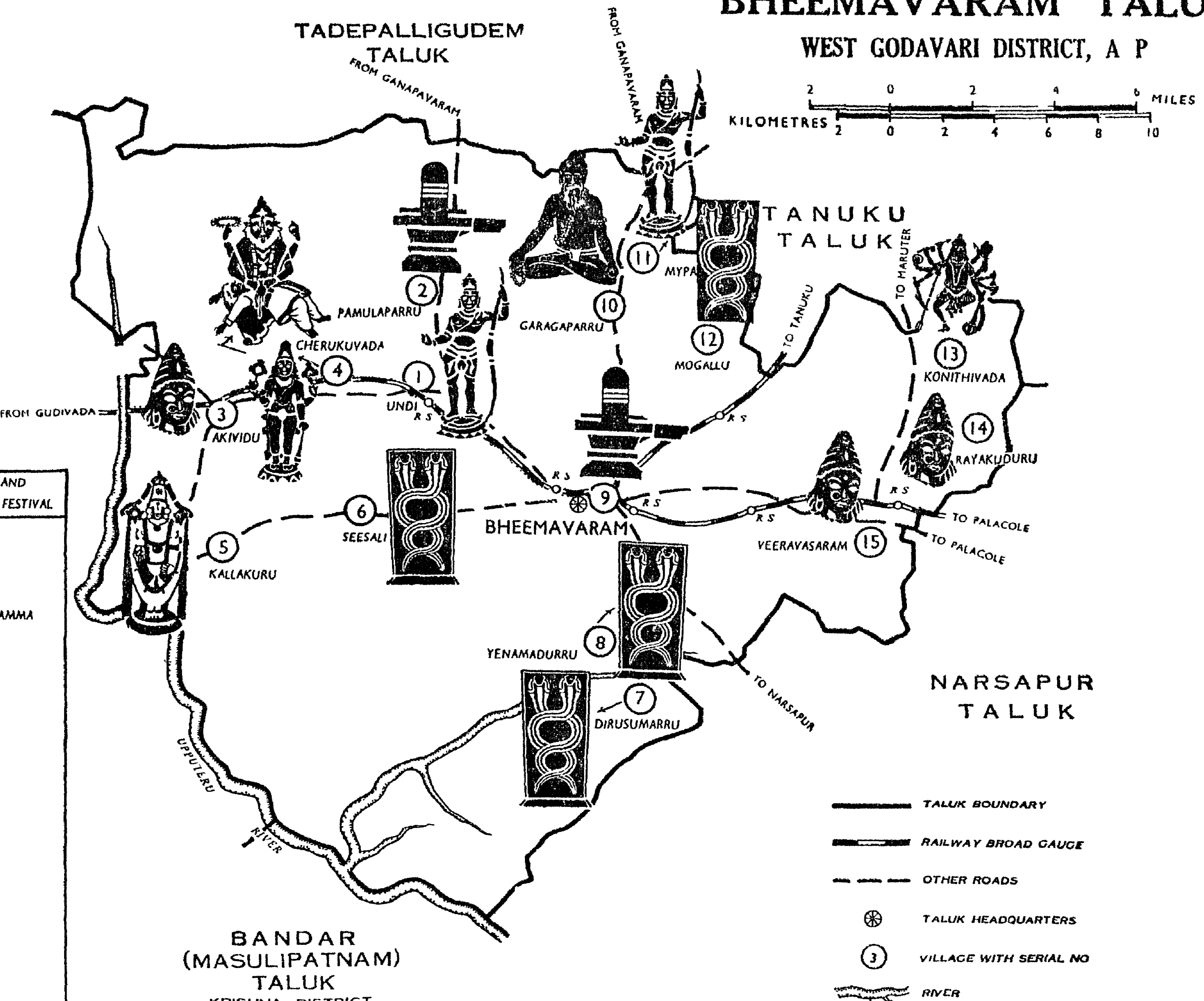
Ammavarla Uthsavam is celebrated every year in *Magham* (January–February) The period of observance is not reported It is being celebrated from ancient times and is confined to the village The devotees of the village congregate Only Hindus take part in the festival *Bhajans* are performed

SOURCE *An Enumerator, Mogalturru*



BHEEMAVARAM TALUK

FAIRS AND FESTIVALS
BHEEMAVARAM TALUK
WEST GODAVARI DISTRICT, A P



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	16 UNDI	RAMA MAR APR
2	17 PAMULAPARRU	NAGESWARASWAMY APR MAY
3	26 AKIVIDU	KOLLETIKOTA PEDDINTLAMMA JAN FEB
4	29 CHERUKUVADA	CHENNAKESAVASWAMY JAN FEB
		NARASIMHASWAMY APR MAY
5	37 KALLAKURU	VENKATESWARA APR MAY
6	42 SEESALI	SUBRAHMANYESWARA NOV DEC
7	41 DIRUSUMARRU	SUBRAHMANYASWAMY NOV DEC
8	48 YENAMADURRU	SUBRAHMANYASWAMY NOV DEC
9	I BHEEMAVARAM	SIVA JAN FEB
10	64 GARAGAPARRU	BALAYOGI JAN FEB
11	65 MYPA	SRI RAMA MAR APR
[illegible]	67 MOGALLU	SUBRAHMANYASWAMY NOV DEC
13	83 KONITHIVADA	KANAKA DURGAMMA MAY JUNE
14	86 RAYAKUDURU	MAMULLAMMA MAY [illegible]
15	89 VEERAVASARAM	COGULAMMA MAR APR

G P RANGAM

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh, Hyderabad

Section VIII

BHEEMAVARAM TALUK

Undi—A railway station situated at a distance of 6 miles from Bheemavaram–Gudivada branch line This village which was formerly called Dundipuram gradually came to be known as Undi

The total population of the village is 9,046 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, Velama, Telaga, Gowd, Viswabrahmin, Chakali, Mangali etc , Scheduled Castes (417), and Scheduled Tribes (33)–Yerukala The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Temples of Sri Kesavaswamy, Siva, Sri Rama, Subrahmanyeswaraswamy, Sri Venkateswaraswamy and of the village deity, Poleramma, are the places of worship in the village The images of Sri Rama, Lakshmana and Sita are in human form and that of Anjaneya is in the form of Hanuman The image of Rama is in the middle and Lakshmana to the right side of Rama holding bow and arrows and on the left side there is the image of Sita, with the image of Anjaneya in a sitting posture near Sri Rama Sri Rama temple has 3 rooms In the middle apartment there are the images Before the temple, there is a big *mantapam* of 40 yards length The *kalyanam* is celebrated in this *mantapam*

Sri Rama Navami is celebrated for 11 days from *Chaitra Suddha Padyami* to *Ekadasi* (March-April) For 7 days from *Padyami*, daily pujas and *Baghavannamasankirthanas* are performed On *Navami* day, the marriage of Sita and Rama is celebrated On the *Ekadasi* day pujas are performed offering thousand cocoanuts Cocoanuts, bananas and other fruits are offered to the deity This festival is being celebrated for the past 7 years and is confined to this village only The devotees, local and from the neighbouring villages, congregate Only Hindus participate in the festival *Pujari* is a Vaishnava of Pancharatra *gotram* without hereditary rights Arrangements are made 15 days in advance *Bhajans* afford entertainment to the visitors On Tuesday, Friday and Saturday, *pujas* are performed to Sri Rama, Sita, Lakshmana and Anjaneya by *muththaiduvas* at 108 *pitams* (seats of Gods with their pictures) Hotels, choultries and pandals are put up There is free feeding in the choultries to the pilgrims

Krishna Ashtami is also celebrated for one day on *Sravana Bahula Ashtami* (July–August) Teertham and *prasadam* are distributed to all

SOURCE *Sri Alaghari Appalanarasimham, B A , Retired Sub-Registrar, Undi*

2. Pamulaparru—Situated at a distance of two furlongs from the Bheemavaram–Tadepalligudem bus route, 3 miles from the Undi Railway Station and $7\frac{1}{2}$ miles from Bheemavaram

The total population of the village is 952 and it is made up of the following communities Caste Hindus–Brahmin, Kapu, Uppara, Gowd, Chakali etc , Scheduled Castes (52)–Adi Andhra, Scheduled Tribes (82)–Konda Dhora, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Temples of Nageswaraswamy, Rama Ganapathi and Pasalamma, the village deity, and a church are the places of worship in the village The image of Nageswaraswamy is stone Sivalingam with *panuvattam* The image of Pasalamma is in human form

Nageswaraswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April–May) Arrangements for the celebration of the festival are made 4 days in advance *Kalyanam* is celebrated on *Purnima* day This festival is confined to this village only The Hindu devotees of the village congregate *Pujari* is an Adisaiva of Maharsheyasa *gotram* with hereditary rights *Prasadam* is distributed to all Dramas are enacted on the night of *kalyanam*

Pasalamma Jatara is celebrated for two days

on the 14th and 15th January The temple of this deity is on the outskirts of the village Before celebrating the Jatara, the deity is brought out 10 days in advance and installed temporarily in the centre of the village From that day *pujas* are performed daily to the deity During the last 2 days, the deity is taken out in a procession for one day and on the following day the deity is taken to the temple and *naivedyam* is offered Goats, fowls and sheep are sacrificed on the last day to the deity in fulfilment of vows All communities participate in the festival About 1,000 devotees congregate

Ganapathi Navaratrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August–September) Every day *abhishekam* is performed in the morning and *palaharam* is distributed in the night

Devi Navaratrulu are celebrated from *Asviyuja Suddha Padyami* to *Navami* for 9 days, and on *Dasami*, *pujas* are performed to the *sami* tree and the deity is taken out in a procession *Abhishekam* is performed on *Kartika Suddha Purnima* (October–November).

SOURCE *Sri Malladi Venkatasuryanarayana, Teacher, Pamuluparru*

3 Akividu—A railway station on the Bheemavaram–Gudivada branch line situated at a distance of about 10 miles from Bheemavaram

The total population of the village is 13,061 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (1,082), Scheduled Tribes (180); Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Village deity Kolletikota Peddintlamma is worshipped in the village

Kolletikota Peddintlamma festival is celebrated for 7 days in *Magham* (January–February) About 10,000 devotees, local and from the neighbouring villages of all communities, congregate Small shops are opened for the sale of Kondapalle toys.

There are choultries Pandal are put up. Drinking water is supplied to the pilgrims

SOURCE *Statement of fairs and festivals furnished by the District Health Officer, West Godavari*

4 Cherukuvada—Situated at a distance of 10 miles from Tanuku Railway Station and 20 miles from Nidadavole

The total population of the village is 2,831 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Telaga, Kapu, Settibalija, Viswabrahmin, Scheduled Castes (328)-Madiga, Mala, and Scheduled Tribes (13) The chief means of livelihood of the people are agriculture, agricultural labour, trade and handicrafts

The temples of Chennakesavaswamy, Sri Visweswaraswamy, Rama and the village deity Barramma are the places of worship in the village Chennakesavaswamy is a stone image in human form with 4 hands holding *sankhu* (conch), *chakra* (disc) and *gadha* (mace) in the three hands, the fourth hand being *abhaya hastam*

Chennakesavaswamy Kalyana mahothsavam is celebrated for 7 days from *Magha Suddha Navami* to *Purnima* (January–February) This festival comprises the following *Deeksha*, *ankurarpana*, *dhwajarohana*, Sri Devi and Bhudevi *vivaham* and the festival culminates on the 7th day with *chakrateertham* and *pushpayagam* *Teertham* and *prasadam* are distributed to all present This festival is of ancient origin and of local significance only Only Hindu residents of the village congregate *Pujari* is a Vaikhanasa Brahmin of Bhargava *gotram* with hereditary rights The *Aradhanas* and festivals are celebrated in the name of Sri Achanta Perraju Dramas and *Harikathas* afford entertainment to the congregation

Narasimha Jayanthi is celebrated for a day on *Vaisakha Suddha Triodasi* (April–May) *Abhishekam* and *sahasranamarchana* are performed to the Lord *Vadapappu* and *panakam* are offered

This festival is of ancient origin and is of local significance The Hindu residents of the village congregate

Dhanurmasam commences from *Margasira Suddha Ashtami* (November–December) and continues upto the second day of Sankranti festival and is celebrated with much pomp. Every day by sun-rise there is *sahasranamarchana* to Sri Chennakesavaswamy (worship of the lord by repeating His one thousand names and offering either *kumkum* (vermilion), *bilvam*, *tulasi* or a flower for each name) This is followed by worship, *harathi* and offerings

SOURCE *Sri Khandavilli Venkatacharyulu, Pujari, Cherukuvada*

5 **Kallakuru**—Situated at a distance of 4 miles from Akividu Railway Station on Bheemavaram–Gudivada branch line of the Southern Railway and 10 miles from Bheemavaram Railway Station

The total population of the village is 2,377 and it is made up of several sub-communities of caste Hindus and Scheduled Castes (150) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Sri Venkateswaraswamy is the only place of worship in this village

Sri Venkateswaraswamy festival is celebrated for 5 days from *Vaisakha Suddha Purnima* (April–May) About 400 Hindu devotees of the village congregate

SOURCE *Statement of fairs and festivals furnished by Superintendent of Police, West Godavari*

6. **Seesali**—Situated at a distance of 6 miles from Bheemavaram, on the Bheemavaram–Juvvalapalem road

The total population of the village is 2,590 and it is made up of the following communities Caste Hindus–Brahmin, Viswabrahmin, Padmasale, Vaisya, Gowd, Chakali, Mangali, Kapu, etc , Scheduled Castes (314), Scheduled Tribes (7), Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Ramalingeswaraswamy, Venugopalaswamy, Subrahmanyeswaraswamy, Ganganamma, Poleramma and a church are the places of worship in the village There are also three Rama temples The image of Sri Ramalingeswaraswamy is a stone Sivalingam and of Sri Venugopalaswamy is of stone

Sri Subrahmanyeswaraswamy Shashti is celebrated for a day on *Margasira Suddha Shashti* (November–December) The devotees of the village congregate Local Hindus participate in the festival

Another festival celebrated in the village is of Sri Venugopalaswamy Kalyanothsavam for 6 days from *Chaitra Suddha Ekadasi* (March–April) The devotees of the village congregate Only Hindus participate in the festival The *pujaris* are Sarva Sri Srinivasula Gopalacharyulu, Bhaskaracharyulu, Srinivasacharyulu, Narasimhacharyulu, and Pandurangacharyulu of Kasyapasa *gotram* with hereditary rights and the chief patron is one Sri Chakrapanirao

The *pujari* for Ramalingeswaraswamy is Ayaluri Anjaneyavaraprasada Rao, Brahmin of Koundinyasa *gotram* and the patron is one Sri Mamidanna Veerraju, a Brahmin

SOURCE *Sri Mamidanna Veerraju, Karnam, Seesali*

7. **Dirusumarru**—Situated at a distance of 5 miles from Bheemavaram Railway Station

The total population of the village is 4,748 and it is made up of several sub–communities of Caste Hindus, Scheduled Castes (164), and Scheduled Tribes (13) The chief means of livelihood of the people are agriculture and agricultural labour

Subrahmanyaswamy Shashti is celebrated for 2 days from *Margasira Suddha Shashti* (November-December) About 200 local Hindu residents participate in the festival

SOURCE *Statement of fairs and festivals furnished by Superintendent of Police, West Godavari*

8 **Yenamadurru**—Situated about 4 miles from Bheemavaram Railway Station

The total population of the village is 2,149 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (365) and Scheduled Tribes (13) The chief means of livelihood of the people are agriculture and agricultural labour

Subrahmanyaswamy is worshipped in the village Sri Subrahmanyaswamy Shashti is celebrated for 2 days from *Margasira Suddha Shashti* (November–December) About 300 Hindu devotees participate in the festival

SOURCE *Statement of fairs and festivals furnished by Superintendent of Police, West Godavari*

9 **Bheemavaram**—The taluk headquarters and a railway station on Nidadavole–Narsapur broad gauge line of the Southern Railway It is connected by buses to Eluru, Gudivada, Narsapur and Vijawada The full name of the place as given in inscriptions is Chalukya Bheemavaram This was under the rule of Eastern Chalukyas in the 9th century A D The name of Chalukya Bhima who ruled this part of the country in 890–918 A D is preserved by this town Bheemavaram Bhimeswaraswamy, was the favourite deity of the Chalukya kings The Chalukya Bhima constructed many temples to Bhimeswarswamy, the Bhimeswara temple in this town being one of them Gunupudi which is included in Bheemavaram was famous in those days as the centre for meeting of the Veerasaivas It is also said that this town derives its name as Bhimavaram after the epic hero Bhima Under the Mughals it appears to have been called Mruthyunjanagar

The total population of the town is 43,821 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatriya (Raju), Velaga, Kapu, Turupu Kapu etc, Scheduled Castes (3,010) etc, Scheduled Tribes (582), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations

Temples of Bhimeswaraswamy, Janardanaswamy, Someswaraswamy, Anjaneyaswamy, Ramalingeswaraswamy, Kodanda Ramaswamy, Subrahmanyeswaraswamy, Subbarayudu, Annapurna, village deities Adilakshmamma Poleramma and Bhetelamma, Saibaba, Thyagaraja Mandiram, two mosques and two churches are the places of worship in the town

Temple of Bhimeswaraswamy is said to have been constructed by the Chalukya King The Sivalingam is said to be a *swayambhu* (self-manifested) There is a *mantapam* in the temple and on one of the pillars of the *mantapam* there are some letters inscribed in Pali language

The Sivalingam in Gunupudi Someswaraswamy temple which is 5 feet in height is also said to be a *swayambhu* Lingam On the doors of this temple there is an inscription in Pali language

In Ramalingeswara temple there are the images of Sri Rama, Ganapathi, Surya and Parvathi and the stone Sivalingam of Ramalingeswaraswamy In Subrahmanya temple there are the stone images of Sri Subrahmanya and Sri Parvathavardhini In Thyagaraja Mandir there are the Marble images of Sri Rama, Lakshmana, Bharatha, Satrugna and Sita Devi There is a stone image of the Swamy in Kodandaramaswamy temple The image of Mavullamma is 5 feet in height

Sivaratri Uthsavam is celebrated in Bhimeswara, Someswara and in Ramalingewara temples for 4 days from *Magha Bahula Ekadasi* to *Chathurdasi* (January–February) On *Ekadasi* day there is *Rudrabhishekam* reciting *mahanyasa mantrams*, *lakshapatripuja* (*puja* with the *bilvam* reciting thousand names of the Swamy for hundred times to make one lakh and each time a *bilvam* for every mantram is offered), and *dhwajarohanam lakshakumkumarchana* (*puja* with *kumkum* (vermilion) reciting 1,000 names of the deity for hundred times to make one lakh names) to the Ammavaru On *Magha Bahulu Chathurdasi* (January–February) that is on Sivaratri day there is *Rudrabhishekam*, *thiruveerothsavam* and *kalyanothsavam* to the Swamy On the fourth day there is *rathothsavam* and on the fifth day *theppa utsavam* (the boat festival) This festival is being celebrated from ancient times and extends to some of the neighbouring taluks The trustees for Bhimeswara temple are Sarvasri Ponna Satyanarayana Rao, Sunkara Musalaiah, Kotikalapudi Govinda Rao, Tatavarthi Venkanna Gupta and Karumuri Venkateswara Rao and the trustees for Someswaraswamy temple are Sarvasri Jupudi Kesavarao (Zamindar), Nallam Somasundram and Ayyagari Ammiraju About 50,000 devotees, local and from the neighbouring

taluks congregate Only Hindus participate in the festival The *pujari* in Bhimesewara temple is one Sri Kottalanka Veeravenkataiah of Bharadwajasa *gotram* and their relatives are the *pujaris* in Someswara and Ramalingeswara temples with hereditary rights

A fair is held in connection with the festival near Bhimeswara and Someswara temples for 5 days It is being held from ancient times and is confined to the neighbouring taluks About 50,000 persons, local and from the neighbouring villages, congregate Utensils, sweets, lanterns, Ayurvedic medicines, pictures, photos, mill-cloth and toys of clay and wood are brought and sold There is a choultry for Someswara temple and free feeding is arranged for the pilgrims Dramas and dances are enacted by Satyanarayana Natya Mandali and Venkateswara Natya Mandali In Someswara temple a conference on Veda *sastras* is held on *Asviyuja Suddha Purnima* (September –October) About 200 pandits from various places in Andhra Pradesh attend the conference The meeting is held in the evening in Someswara temple when the pandits are welcomed and honoured The pandits attend the conference in the morning and recite Vedas, and they are honoured by Sri Josyula Atchutharamaiah in Bhimeswara temple and by Sri Ponna Satyanarayana in Ramalingeswara temple Every day the Goddess Parvati is decorated as Mahishasuramardani, Rajarajeswari, Annapurna and Saraswathi and the boat festival is celebrated with music

Sri Subrahmanya Shasti is celebrated every year for 2 days from *Margasira Suddha Shashti* (November–December) *Rathayatra* is celebrated on *Sapthami* day *Pujas* and *abhishekam* are performed Sri Ramalingeswaraswamy Kalyanam is also celebrated on *Sapthami* day along with the festival This festival is being celebrated for the past 60 years and is confined to the neighbouring villages The trustee is one Sri Gundu Narsimhamurthy About 10,000 devotees, local and from the neighbouring villages, congregate Only Hindus participate in the festival *Pujari* is a Brahmin with no hereditary rights *Prasadam* is distributed to all

A fair is held in connection with the festival for 2 days before the temple It is being held for the past 60 years Every day about 10,000 persons congregate, Sweets, utensils lanterns pictures photos and toys are brought and sold Free feeding is arranged for the pilgrims by the trustees Dramas, *Harikathas*, and *burrakathas* afford entertainment to the visitors This is a notified festival and the Police and Municipality help in the conduct of the festival

Thyagaraja Uthsavam is celebrated for 5 days from *Pushya Bahula Panchami* to *Navami* (December –January) This Uthsavam is being held for the past 25 years The devotees, local and from the neighbouring villages, congregate All communities participate in the festival This is celebrated in memory of Thyagaraja the famous devotee of Rama and a singer He praised and worshipped the Lord with his songs *Pujas* are performed to Sri Rama with camphor and *naivedyam* is offered for 5 days Talented musicians from Madras and other places are invited, and music performances, and *Harikathas* are held which are attended to by thousands of people

About 16 years ago the temple of Sri Rama was constructed in the railway colony with the help of donations Sri Rama Navami utsavam is celebrated for 10 days from *Chaitra Suddha Shashti* to *Purnima* (March–April) On the first day there is *dhwajarohanam*, on the second *kalyanothsvam* of Sri Sita Rama, on the third *chakrasnanam* and on the fourth the Lord is taken but in a procession There is free feeding on the last day This festival is being celebrated for the past 16 years and is confined to the neighbouring villages The devotees, local and from the neighbouring villages, congregate All communities participate in the festival *Pujari* is a Vykhanasa, that is, a sect of Vikhanasarishi of Gouthamasa *gotram* with hereditary rights

A fair is held for a week with a congreation of about 1,000 people Dramas and *Harikathas* afford entertainment to the visitors

The village deity Mavullamma Uthsavam is celebrated every year for 15 days from *Jaistha Suddha Padyami* to *Purnima* (May–June) Every day the vows are discharged and on the Purnima day the deity is taken out in a procession There are no animal sacrifices *Pujari* is a Chakali with hereditary rights

In Ganupadi Jataras for the village deities Adi-

lakmshmamma and Poleramma are celebrated during Sankranthi (January)

Sri Saibaba Utsavam is celebrated in *Phalgunam* (February–March) and it is being celebrated for the past 10 years

In Bhethala Mandir, *pujas* are performed during Navaratri from *Asviyuja Suddha Padyami* to *Dasami* (September–October) On *Dasami* day, Bhethala is taken in a procession on *gajavahanam* (elephant carriage) Devotees, local and from neighbouring villages, congregate

SOURCE 1 *Sri G Narasimha Sastri, B A , B L , Advocate, Bheemavaram*
2 *Sri Nanduri Gunnewara Rao, B A, B L , Advocate, Bheemavaram*
3 *Sri Appaiah, B A , B Ed , Headmaster, Bheemavaram*
4 *Sri D W Viswanathasastri, M A B Ed Lecturer in W G B College, Bheemavaram*
5 *Sri Vadapalli Lakshmana Perumal, Pujari, Kodandaramaswamy temple, Bheemavaram*

10. Garagaparru—Situated at a distance of 5 miles from the Bheemavaram Railway Station and $5\frac{1}{2}$ miles from Bheemavaram by road The village is said to have got the name Garagaparru after Garaga Maharshi, a great saint who is believed to have performed penance here

The total population of the village is 3,645 and it is made up of the following communities Caste Hindus, Kshatria, Kapu, Velama, Gowd, Golla, Bhagavatulu, etc , Scheduled Castes (172)—Madiga, Mala, Scheduled Tribes (10), Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Gouramma, Pallalamma, Rama and a church are the places of worship in the village Besides these, there are the Mutts of Balayogi and Nagamuni on Bheemavaram-Tadepalligudem bus route and on either side of the canal that flows alongside the road there are the Balayogi and Nagamuni Teerthams This canals has to be crossed by the devotees who want to visit the mutt of Nagamuni

One Balayogi who is doing penance for the last 12 years in a cave and who seldom takes food and fruits and does not accept any offering, gives his *darshan* to the devotees once in a year on Mahasivaratri day

Balayogi Uthsavam is celebrated for 2 days from *Magha Bahula Dwadasi* (January–February) On Mahasivaratri day, the Balayogi gives *darshan* to the devotees The Yogi comes out of the cave and simply surveys the congregation This festival is being celebrated for the past 12 years and is confined to some of the neighbouring villages About 10,000 devotees, local and from the neighbouring villages, congregate All communities participate in the festival Pandals are erected for the occasion

A fair is held in connection with the festival near the Balayogi Ashram for 4 or 5 days This is being held for the past 12 years About 10,000 devotees local and from the neighbouring villages congregate Sweets, glasses, lanterns, photos of Balayogi, mill cloth and toys are brought and sold There is free feeding Mikes are arranged and records are played

Another saint by name Nagamuni of 14 years age who came here a year ago, is doing penance He too does not take anything He gives his *darshan* on Subrahmanyashasti day and on Sivaratri The devotees name their children after the saints Balayogi and Nagamuni in fulfilment of vows

Gouramma Uthsavam is also celebrated every year This is being celebrated for the past 50 years

SOURCE *Sri Garimella Gangadharasastri, B A , Telugu Pandit, Garagaparru*

11 Mypa—Situated at a distance of 4 miles from the Aravalli Railway Station on Nidadavole–Narsapur branch line and 8 miles from Bheemavaram It is reported that some relics of the past consisting of big pots, 3′ in height 5′-6″ circumference and 3″ in thickness have been discovered at a depth of 6′ under fields in this village It is believed that there may be many more such pots in the vicinity and it is fondly hoped that if the State Archaeological Department conducts further excavations some historical facts may come to light revealing the past glory of this place

It is said that there is scarcity of water in this village from olden days This had been ironically stated in the following *sloka*

"ఎండగండె మహాక్షేత్రే
Endagande mahakshetre

మైపే స్నానమాచరేత్
Mype snanamachareth

కోరుకల్లు నివాసంచ
Korukallu nivasancha

పునర్జన్మ నవిద్యతే
Punarjanma navidyathee"

(He that takes a bath in Mypa and lives in Korukollu attains *moksham* (salvation)–ironically implying that the both are impracticable)

The total population of the village is 745 and it is made up of the following communities Caste Hindus–Brahmin, Kalinga, Kshatria, Golla, Vadde, Kapu etc , Scheduled Castes (36)–Adi Andhra, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Temples of Sri Ramalingeswaraswamy and Sri Rama and a church are the places of worship in the village The image of Sri Ramalingeswaraswamy is in the form of a stone Sivalingam and in Ramaswamy temple the image of Sri Rama is of stone

Sri Rama Kalyanam is celebrated for one dav on *Chaitra Suddha Navami* (March–April) The celebration is confined to the village Local Hindus congregate

SOURCE *Sri Chitti Venkata Subba Rao, Headmaster, Special Zilla Parishad Elementary School, Mypa*

12 Mogallu—Situated at a distance of about 5 miles from Bheemavaram Railway Station

The total population of the village is 4,976 and it is made up of several sub-communities of caste Hindus, Scheduled Castes (510), and Scheduled Tribes (14) The chief means of livelihood of the people are agriculture and agricultural labour

Subrahmanyaswamy is worshipped in the village Sri Subrahmanya Shashti is celebrated for 2 days from *Margasira Suddha Shashti* (November–December) About 400 Hindu residents of the village congregate

SOURCE *Statement of fairs and festivals furnished by Superintendent of Police, West Godavari*

13. Konithivada—Situated at a distance of 6 miles from Veeravasaram Railway Station and 13 miles from Bheemavaram

This village which was originally under the Mogaltuiru Kings came to belong to Kakarlapudi Zamindari when the village was given by way of a gift in connection with a marital alliance between the two Since then it was under Kakarlapudi Zamindars till the abolition of the estates

The total population of the village is 4,429 and it is made up of the following communities Caste Hindus–Brahmin, Velama, Vaisya, Kshatria (Raju) Telaga, Viswabrahmin, Vadrangi, Kummari, Settibalija, etc , Scheduled Castes (231), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temple of Kanaka Durga with the image of the deity in human form, the temple of Chandrasekhara with the image of the deity in the form of a stone Lingam and the temple of Venugopalaswamy are the places of worship in the village

Sri Kanakadurgamma Uthsavam is celebrated for 16 days from *Jaistha Suddha Dasami* to *Jaistha Bahula Dasami* (May–June) Cocoanuts and sweet dishes are offerd to the deity This festival is being celebrated for the past 100 years and is confined to the village The devotees of the village congregate All communities participate in the festival *Pujari* is a Brahmin of Gouthamasa *gotram*

Sri Venugopalaswamy Uthsavam is celebrated for 7 days from *Phalguna Suddha Dasami* to *Bahula Padyami* (February–March) Every day *pujas* are performed and *naivedyam*, camphor are offered to the Lord The devotees local and from the neighbouring villages congregate without any distinction of caste or creed Originally there was Inam land of 16 acres for Siva temple As this is in ruins, these 16 acres of land are transferred

to Sri Venugopalaswamy temple and the income derived from the 32 acres of land is being utilised for celebrating the festival of Sri Venugopalaswamy *Pujari* is Vaishnava of Koundinyasa *gotram* Pandals are put up before the temple during the festival Dramas and *Harikathas* afford entertainment to the visitors

SOURCE *Sri E Satyanarayana, Raju Konithivada*

14 Rayakuduru—Situated at a distance of 3½ miles from Veeravasaram Railway Station on Nidadavole–Narsapur branch line, 3 miles from Palacole–Pamarru road, 12 miles from Bheemavaram and 26 miles from Narsapur It is believed that this village was ruled by Sri Krishnadevaraya It is said that Krishnadevaraya camped here for some time and the village was named after him as Royalakuduru, which in course of time became Rayakuduru Even now some places of this village are known as Thimmaraju Cheruvu, Divanamgarvu and the places where elephants, horses were stabled there is a pond called Kannekala *madugu*

The total population of the village is 6,062 and it is made up of the following communities Caste Hindus–Settibalija, etc , Scheduled Castes (748), and Scheduled Tribes (33) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva and Ammavaru are the places of worship in the village There are the images of Mamullamma and Mahalakshmamma The Sivalingam in the temple of Siva is believed to have been installed by Anjaneya When Anjaneya who offered to bring the Sivalingam from Kailas (abode of Siva) to enable Rama to instal the same on his way home to Ayodhya could not come within the auspicious time fixed for installation of Sivalingam, Sri Rama installed another Lingam As the Lingam which Anjaneya brought could not be installed by Rama, Anjaneya himself installed that Sivalingam in this village This Sivalingam is, however, not being worshipped

In the hoary past there was a cruel deity, Mamullamma As she was harassing the villagers and killing them, they prayed her not to kill all of them by offering her one person every day to which the Ammavaru agreed One day a Goundla's turn came He was desparate as death was certain Before falling a prey to Ammavaru, he wanted to try to put end to this inhuman practice of human sacrifice and save the villagers He went to her with a strong rope Ammavaru commanded him to prostrate before her But he pleaded ignorance and requested her to show what he had to do While showing him the process as to how to prostrate, she bowed When she bowed, the Goundla began to beat her black and blue with the rope he had brought Ammavaru requested him to stop beating promising that she would not kill the villagers thereafter The Goundla, thereupon, left her He came back to the village and narrated what had happened to the villagers There was general relief

Ammavari Teertham is celebrated for a day on *Jaistha Bahula Amavasya* (May–June) In the past a he-buffalo was sacrificed every year during the festival After sacrifice, the blood of it was poured into an earthen plate and placed before the Ammavaru, locking the temple But now the animal sacrifice has been stopped and only cocoanuts are offered This festival is of ancient origin and is confined to the neighbouring villages The devotees local and from the neighbouring villages congregate All communities participate in the festival *Pujari* is an Asadi with hereditary rights

It is believed that there are 101 Sivalingams in this village site though they are not seen anywhere in the village

SOURCE *Sri Gannamagadi Somaraju, Land Lord, Rayakuduru*

15 Veeravasaram—It is a railway station on Nidadavole–Narsapur branch line situated at a distance of 7 miles from Bheemavaram

The total population of the village is 13,275 and it is made up of the following communities Caste Hindus – Brahmin, Koppuvelama, Kalavanth, Vaisya, Telaga, Settibalija, etc , Scheduled Castes (1,981)–Adi Andhra, Scheduled Tribes (48), Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Temples of Sri Visweswaraswamy, Kanakadurga, Sita Ramaswamy, Sri Venugopalaswamy, Gogulamma, a mosque, a darga and a church are the

places of worship in the village The image of Sri Visweswaraswamy is of stone of a height of 3 feet and that of Sri Venugopalaswamy is also of stone 2 feet high, with a silver covering The image of Sri Sita Ramaswamy is 3 feet high and of Gogulamma is 46 inches high

Gogulamma Teertham is celebrated for 7 days from *Chaitra Suddha Purnima* (March–April). There is no animal sacrifice The deity is worshipped and vows are discharged This festival is an ancient one and is confined to this and a few neighbouring villages About 1,000 Hindu devotees of the village and of the neighbouring villages congregate *Pujari* is a potter *Prasadam* is distributed to all

A fair is held in connection with the festival for a week near the temple It is being held from ancient times About 1,000 persons local and from the neighbouring villages congregate Sweets, mirrors and combs, pictures, photos and earthen toys are brought and sold Dramas, merry-go-rounds afford entertainment to the congregation

Sri Visweswaraswamy Kalyanam is celebrated on *Margasira Suddha Triodasi* (November–December) Sri Venugopalaswamy Kalyanam is celebrated on *Phalguna Suddha Ekadasi* (February–March) Sri Sita Ramaswamy Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April) These festivals are being celebrated from ancient times and are common to the district The *pujari* of Visweswaraswamy is one Sri Kodimanchi Appa Rao, a Vydika Brahmin The *pujari* of Sri Venugopalaswamy and Sita Ramaswamy is a Nambi—Acharyulu

Once a Muslim king who ran away from the battle field was chased by his enemies who captured him at this place now known as Veeravasaram and cut off his head The body fell here whereas the head fell in Penukonda At the place where the body fell in Veeravasaram, was built a *darga* which is a famous one The devotees, local and from the neighbouring districts, congregate without any distinction of caste or creed Hindus call him as Peerlaswamy and the Muslims as Peerusaheb The devotees name their children after him Near this *darga* is a pond known as Gurramguntacheruvu in the village It is said that as a king came riding on a horse and the horse on which the king was riding died at this pond, it is called as Gurramguntacheruvu to keep green in the minds of the village the death of the horse.

Hindu devotees that congregate for Gogulamma festival pay a visit to the *darga* also.

SOURCE · *Sri Peddada Narasimha Rao, Karnam, Veeravasaram.*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN WEST GODAVARI DISTRICT

S No	Name of the festival	*Tidhi* in Telugu month	Corresponding English month
1	2	3	4
	HINDU FESTIVALS		
1	*Ugadi* (Telugu New Year's Day)	*Chaitra Suddha Padyami*	March–April
2	*Sri Rama Navami*	*Chaitra Suddha Navami*	March–April
3	*Nagula Chaviti*	*Sravana Suddha Chaviti*	July–August
4	*Varalakshmi Vratam*	*2nd Friday in Sravanam*	July–August
5	*Sri Krishna Jayanthi*	*Sravana Bahula Ashtami*	July–August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August–September
7	*Mahalaya Amavasya*	*Bhadrapada Amavasya* (New Moon Day)	August–September
8	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September–October
9	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya*	September–October
10	*Dhanalakshmipuja*	*Asviyuja Bahula Amavasya*	September–October
11	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November–December
12	*Sankranti*	*Pushyam* (*Makara Sankramanam*)	13th to 15th January
13	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January–February
14	*Maha Sivaratri*	*Magha Bahula Chathurdasi*	January–February
15	*Kamadahanam*	*Phalguna Suddha Triodasi*	February–March
16	*Holi*	*Phalguna Suddha Purnima*	February–March
	MUSLIM FESTIVALS		
1	*Ramzan (Id-ul-Fitr)*	*1st day of Shavval*	February–March
2	*Bakrid*	*10th of Zilhaj*	April–May
3	*Moharram*	*10th of Moharram*	May–June
4	*Milad-un-Nabi*	*12th of Rabi-ul-Avval*	July–August
5	*Peer-e-Dastagiri*	*11th of Rabi-us-Sani*	August–September
6	*Shab-e-Barat*	*11th of Shaban*	December–January
	CHRISTIAN FESTIVALS		
1	*New Year's Day*		1st January of every year
2	*Good Friday*		On a Friday in April of every year
3	*Christmas*		25th December of every year

NOTE — In addition to the above festivals, the national festivals *viz*, (1) Republic Day (26th January) (2) Independence Day (15th August) and (3) Gandhi Jayanthi (2nd October) are celebrated by all in West Godavari District

COMMON HINDU FESTIVALS

1. Ugadi (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March–April) by every Hindu Andhra whether rich or poor As it is the supposed anniversary of the creation or the first day of the Satya-Yuga[1] , great sanctity is attached to this festival This is a great day of joy and happiness, concord, affection and goodwill There is a belief that this day's happenings forbode and colour the course of events in the entire year ahead People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year Hence they take care to keep themselves and others in a happy mood on the Ugadi day The child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with a weeping child throughout the year Every effort is made to avoid tears and sad thoughts on this day A sincere attempt is made to maintain a clean mind free from foul thoughts and ill-will towards others

The years in Telugu calendar are not mere numbers like 1961, 1962 *etc* , with no significance and no end They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles They have specific names indicating something pleasant *(Subhakruthu)*, anger *(Krodhi)*, disgrace, defeat or disappointment *(Parabhava)*, enmity *(Virodhi)* and so on Why and how this cycle and the names are fixed is a topic for research for generations Whatever be the indication of the name of the new year, it must be properly invited and inaugurated All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes All exultation pervades the occasion The advance preparations for this most important common festival are getting the houses white washed and providing every member of the family with new clothing depending upon the financial means of the family

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival It need hardly be said that Ugadi is the festival of villagers The housewives in the villages get up early in the morning and commence cooking sweets and side dishes Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside Besides *bhakshyam* or other sweets the special preparation called Ugadi *pacchadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day Generally it is a semi-liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery The poorer class in the villages do not bother themselves with the several side dishes, which the more fortunate upper classes can afford to have The significance of taking in margosa flowers, which are bitter, along with jaggery, which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys In some places *vepapi asadam* is served in hotels before serving the menu ordered

In towns and bigger places the day is of normal festivity and enjoyment till the evening But in the villages unceasing activity, mirth and enjoyment are noticed The feast is over earlier than ten O'clock in the morning and men and women commence their own sports, games and competitions Whereas cards, cock fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the womenfolk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels

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1 Yuga is an age, especially a sub-division of the life of the Universe The first is called Krita-Yuga (Satya-Yuga) to which the Hindus assign 1,728,000 years The second called Treta-Yuga lasted about 1,296,000 years The third called Dwapara-Yuga lasted about 864,000 years And the last in which we are living is called Kali-Yuga or the Age of Misery It is expected to last for about 432,000 years

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights Young men perform the special feat of pulling up and down the rope ladder tied to the branches of trees, while they themselves keep swinging the ladder These are rural entertainments

Panchanga sravanam in the evening is universally observed by the rich and the poor alike in all towns and villages Hindus gather in temples in towns and at the *rachchakatta* or *rachchabanda* (the village community platform) or the temple in the villages The new *panchangam* (almanac) is worshipped and read by the village *purohit* The general influence of the planets during the new year over the local gods, men, cattle, crops, diseases, *etc* , and on particular individuals are given out by the *purohit* The presiding deities during the year over wind, rain, crops, cattle health, *etc* , are also announced together with the effects and the percentages of yield of crops of different varieties The functions in towns during the night are the procession of gods and *kathakalakshepams* in the usual manner But the enjoyment in the villages is continuous and enthusiastic

The New Year Day has a special significance for the village ryot He inaugurates the annual cultivation by ploughing five or nine rounds in his fields either on the first day or on the day said to be auspicious At times this is prolonged till Eruvaka Purnima *i e* , *Ashadha Suddha Purnima* (June–July) The yoke and the plough and the bulls are worshipped after applying *vibhuthi*, *pasupu* and *kumkum*, and a cocoanut is broken either at the house or in the field

The Christians observe this festival though not on elaborate scale, but as the beginning of a New Year with which they are blessed by the Lord The time honoured *bhakshyam* which their forefathers had that day is invariably there In fact there is a conviction gaining ground both among the Catholics and the Protestants of the area that there is no need to attach importance to First January as a New Year's Day, as it claims no religious significance It may be observed as any other Indian does and all the functions of thanks-giving for the closing year and prayers for the New Year, *etc* , can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a National Calendar of our own Many Hindu shops begin their official New Year on this auspicious day.

2 **Sri Rama Navami** is celebrated on *Chaitra Suddha Navami* (March–April) Rama, the God-King was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitra* (March–April) in the *Punarvasu* lunar asterism This festival is the anniversary of that auspicious day Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, Sita as an ideal wife are immortalised in the following poem

"రామువంటి కొడుకు భరత సౌమిత్రుల వంటి

Ramuvanti koduku Bharatha sowmithrula vanti

తమ్ములు, సీత వంటి భార్య

thammulu, Seetha vanti bharya

వసుధ యెందును లేరు లేరంచు

Vasudha yendunu leru leranchu

ముందు యుగంబుల పురుషులు తలయూప వలదే

Mundu yugambula purushulu thalayupa valade

ఆరీతి వారు నడచుకొన వలదే

Areethi varu nadachukona valade "

On this day Rama, His consort Sita, His brothers Lakshmana, Bharatha, Satrughna and His devoted Bhaktha Anjaneya are invoked Sita and Rama are worshipped according to prescribed rites This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas, and the well-to-do families amongst the Hindus in some places Fast during the day by several people and *jagaram* during the night by some are observed In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and his image or picture is taken in procession in which all Hindus participate in this district It is not a sectarian festival confined to only Vaishnavites In the evenings distribution of *panakam* and *panneram* in Sri Rama

temples and in the houses is common Fans made of palm leaves are distributed to Brahmins On the next day *i e*, on *Dasami* there is *annasantharpana* in Sri Rama temples In the houses also feasts are arranged In some centres the celebrations commence on *Chaitra Suddha Padyami* and conclude with *kalyanothsavam* on *Navami* In other places the festival commences with *kalyanothsavam* on *Navami* and concludes on *Purnima* with car festival There is not a Hindu family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut either in Sri Rama or Hanuman temple The poor get into a mood of festivity and observe the festival with all solemnity and devotion They attend the *kalyanothsavam*, procession and *harikathas* In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi* There will be huge procession of the Lord in decorated vehicles or cars accompanied by music and fire works

Lord Rama was born on *Chaitra Suddha Navami* (March-April) and it is but appropriate that His birthday is celebrated on that day Great significance is attached to Sita Rama Kalyanam which is celebrated throughout the coastal districts with great pomp Almost in every nook and corner of these districts *kalyanothsavam* is celebrated for a period of nine days commencing from or concluding on Sri Rama Navami Sita Rama Kalyanam is celebrated on His birth day because of the great significance behind the marriage of Lord Rama and Sita Just before *Ramavathar*, force and violence ravaged the country resulting in massacre and bloodshed The destruction of Karthaveeryarjuna, the *hathya* of Jamadagni by a power-blind king and the revenge of Jamadagni's son Parasurama, who massacred the kings' lineage and the atrocities perpetrated by Ravana created terror in the minds of '*sadhus* and *sajjanas*' (peace loving and good natured persons) They anxiously and fervently prayed for a *Satwaguna yutha sakthi* to establish *santhi* (peace) by destroying the *thamogunayutha rakshasa* Ravana *Rajogunayutha* Janaka played his part in the noble task by giving Sita in marrage to Lord Rama who was an incarnation of Vishnu and *santhakaram* (personification of peace) But for this alliance of Rama and Sita, the destruction of Ravana and the *tamas* could not have been achieved Lord Rama exhibited his prowess by breaking Lord Siva's bow a symbol of *rajas* రజస్ (combination of *satwa* and *tamas*) He then married Sita, the symbol of *satwa* in order to establish *santhi*, *satyam* and *ahimsa* (peace, truth, truth and non-violence)

3. Nagulachavithi is observed either on *Sravana Suddha Chavithi* (July–August) or *Kartika Suddha Chavithi* (October-November) In this district it is observed on the latter day A person whose father or mother or any other relation happens to have died of snake-bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes with the object of propitiating them The general observance of the festival which is common to all caste Hindus, irrespective of social status is to observe the day as a festive day, clean the residence, have oil bath, don new clothing, and worship the already cleaned ant-hill Generally each family has an ant-hill which is being worshipped for years *Chalimidi*, *panakam* and *vadapappu* are offered Miniature eyes and hoods of Nagendra made of silver are placed on the ant-hill and fresh cows milk is poured into it after breaking cocoanuts A bit of earth from the ant-hill is applied to the ears of children who complain of discharge of pus Although silver or gold images of *nagas* are worshipped at home, the women invariably visit the ant-hill for worship Several women fast during the day and take *chalimidi*, *vadapappu*, and *panakam* in the night This fast is followed by a feast on the next day Several social practices obtaining in Rayalaseema during this festival are conspicuously absent in the coastal districts

4. Varalakshmi Vratham is celebrated on a Friday in *Sravanam* (July–August) preferably on the Friday preceding the full moon day in *Srävanam*, for general prosperity and for begetting worthy children A Brahmin woman by name Padmavathi residing in the Kosala Kingdom was very pious and dutiful to her husband, hospitable to the sick, poor and the needy, Goddess Varalakshmi appeared before her in a dream and ordained her to observe Varalakshmi Vratham on the Friday preceding the full moon day in *Sravanam* (July–August) Accordingly she performed the *vratam* obtaining the permission of the husband The *muthaiduvas* bathe in the nearby river, tank or well before sun rise clean the puja room, select a spot for performing the *vratam* and smear it with cow dung The spot is decorated with *muggu* (designs with flour) In the centre one measure of rice is poured and a *kalasam* is placed over it A small bamboo *mantapam* is erected over the spot Varalakshmi is invoked by chanting *mantrams* and

worshipped with flowers Nine kinds of *naivedyam* are offered The following *dhyanam* is chanted to propitiate the deity while performing the *vratam*

"వందే లక్ష్మీం పరశివమయీం శుద్ధ జాంబూ
Vande Lakshmeem Parasivamayeem suddha jamboo
సదాభాం
sadabham
తేజోరూపం కనకవసనాం స్వర్ణభూషోజ్వ
Thejorupam kanakavasanam swarnabhushojwa-
లాంగీం
langeem
బీజాపూరం కనక కలశం హేమపద్మం
Beejapuram kanaka kalasam hemapadmam
దధానాం
dadhanam
మాన్వాం శక్తిం సకల జననీం విష్ణు
Manvam shakthim sakala jananeem Vishnu
వామాంక సంస్థామ్
vamanka samstham"

They wear nine rounds of yellow coloured thread on their right wrists In the evening *muthaiduvas* (women in married status) are invited and *harathi* offered to them Flowers and *thambulam* are distributed *Vayanams* are presented to a Brahmin woman in a new winnow with fruits, flowers, *thambulam*, *dakshina*, new clothes and nine varieties of preparations at the rate of twelve each The festival is confined to Brahmins and well-to-do Vaisyas A few Veera Saiva and other non-Brahmin communities observe it as an annual festival on one Friday based on a different legend The legend is that Veerasimha, the king of Magadha prayed Lord Siva to save his subjects from epidemics and famine Lord Siva appeared before him in a dream and advised him about the efficiency of *Sravana Sukravara vratam* and ordained that the king, his queen, children and all the subjects should perform the *vratam* Accordingly they performed the *vratam* for the good of the kingdom In some cases puja and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple The following is the *dhyanam* adopted by this group of worshippers

"నమస్తే నమస్తే మహాదేవ శంభో
Namasthe namasthe Mahadeva Sambho
నమస్తే నమస్తే ప్రపన్నైకబంధో
Namasthe namasthe prapannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe namasthe dayasarasindho
నమస్తే నమస్తే మహేశ
Namasthe namasthe Mahesa"
"శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణుర్విష్ణోస్య హృదయం
Sivasya hrudayam Vishnurvishnosya hrudayam
శివః
Sivaha
యధా శివ మయో విష్ణు రేవ విష్ణుమయశ్శివ
Yadha Siva mayo Vishnu reva Vishnumayassivaha
యధాంతరమ్ నమస్యామి తధామే స్వస్తి
Yadhantharam Namasyami thadhame Swasthi-
రాయుషిం
rayushim"

In the coastal districts of Andhra, this is observed only by a few families in towns and big places

5 **Sri Krishna Jayanti** is celebrated on *Sravana Bahula Ashtami* and *Navami* (July-August) The first day is Lord Sri Krishna's birthday Sri Maha Vishnu took this as his eighth incarnation of His ten *avatharas*

According to the *Bhagavathapurana*, Kamsa, a demon vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her Accordingly he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them When Krishna was born, Devaki immediately after her accouchement fell asleep, and a general torpor seized all the guards at the prison due to the spell known as Yogamaya[1] of Sri Krishna During her sleep her husband Vasudeva carried away the new born baby from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the otherside of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife The serpent king Vasuki followed Vasudeva across the Yamuna spreading his hood over the infant God to protect from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it

Sri Krishna was born in the night The general observance is to fast the whole day His decorated image or His picture is kept in a cradle and worshipped indicating His birth Some worship the figure of his mother Devaki sitting on a cot and feeding the baby The next evening there is a procession of the Lord and in

1 Yogamaya is personified delusion the great illusory energy of Vishnu, by whom the whole world is deluded In the *Markandeya purana* she appears as Durga, but in *Vishnu puranas* Vaishnavi

every street there is a celebration of *utlu* *i.e* , two verticle poles are erected on either side of a road, a horizontal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it The basket is decorated all around with coloured cloth and heads of maize The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket, which is called *utti* As the competitors try to catch, the *utti* is pulled up and water thrown against their faces This function is organised almost in every street of the town through which the procession of the Lord is taken Even in the towns, though all the Hindus participate in the procession, only the Vaishnavites and a few of the other Hindus fast Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their houses In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning, and the usual functions held only within the temple This festival is observed in the rural areas on a moderate scale by Vaishnavites The other Hindus celebrate it in the temple of Lord Krishna, Sri Rama or Anjaneya

6. Vinayaka Chavithi is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family This is celebrated on the fourth day of the waxing moon in the month of *Bhadrapadam* (August–September)

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa The name Ganesa is a word composed of *isa*, the governor, or leader, and *gana*, a company (of deities) Lord Siva had to fight against the Tripura Rakshasas (demons who had built three cities in the sky, air and on earth)[1] and used the earth as His *ratham* (chariot), mountain Meru as His horse, etc Under the presumption that Vinayaka was his son and he need not worship him before undertaking the war, he failed to fulfil his own boon and the result was that his *ratham*, the earth, went down to *pathala* and the Lord recollecting his own boon to Ganapati, worshipped Ganapati and recommenced the war and achieved victory Thus Vinayaka occupies a unique place and is the recipient of the first puja Ganesa is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk He is the son of Parvati who is supposed to have formed him from the scurf of her body There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying his orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head He is represented as riding a rat He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities He is the patron of learning and is said to have written the *Mahabharatha* to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birth day of Ganesa On all auspicious occasions Vinayaka is worshipped first Lord Siva beheaded him for obstructing him from entering the abode of Parvati He, however, at the request of Parvati restored Ganesa to life and granted him the privilege of first worship on all occasions

Except the poor classes each house worships an earthen image of Lord Ganesa (Ganapati) in their house It is also a practice to have *darsan* of at least 5 such images Special prepartions such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered On a subsequent day that is suitable to each family the image is taken to a well, worshipped there and immersed in water Implements are cleaned and worshipped along with Ganesa These are decorated with dots of *vibhuthi*, *pasupu* and *kumkum* Flowers and flower garlands are profusely used in the villages The trader worsips his weights and measures, the agriculturist his plough, scythe, spade, *etc* , the carpenter, the barber and other artisans the implements they generally use in their professions Weapons such as guns, daggers, swords, *etc* , are also cleaned and decorated with flowers, turmeric and *kumkum* and *puja* performed by burning incense The festival is celebrated on a large scale for a period of 9 days in some towns and villages A painted image of Ganapati in pleasing colours is kept under a decorated pandal and worshipped for nine days *Harikathas* are arranged in the pandal On ninth night the image is taken out in a procession accompanied with music

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1 **Kittel's Kannada – English Dictionary**

and fire works to a river, tank or well It is worshipped again and finally immersed in the water In cities and big towns each street or locality erects its own pandal and observes the festival. All Hindus avoid seeing the Moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months under superstitious belief that it is the curse given by Ganesa to the Moon, that if any one sees the Moon on Vinayaka Chavithi, he would be a victim of unmerited accusations If by chance they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in a cup of milk By so doing they are supposed to be absolved of the evil consequences of seeing the Moon

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (August–September). The day of the New Moon in the month of *Bhadrapadam* when the Sun is in the sign Virgo *(Kanya)* is known as Mahalaya Amavasya This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors The Ithihasa, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo *(Kanya)* the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in the world Therefore, the fortnight preceding the New Moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city Gaya.[1] It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back. By the act he establishes his claim to inheritance The fortnight is known as *tarpanapaksha*[2] (the fortnight of offerings) and the ceremonies as *sraddha* [3]

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day Vaisyas also observe the festival in the same way Some of the non-Brahmins content themselves by gifting a day's ration to a Brahmin in the name of the departed ancestors

Lingayats do not offer *pindas* as they do not believe in a *Pitruloka* but only worship the departed elders, the male members represented by one *kalasam* and the female members represented by another, the former decorated with male dress and the latter with female dress in additon to saffron *etc. Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut or a ball of *vibhuthi* is placed at the top surrounded by 5 betel leaves placed in a circle with the leaf ends pointing upwards The *kalasam* is mounted on a measured heap of rice and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes).

8 **Dasara** is a festival of ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October)

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1 Every Hindu is enjoined to visit Gaya at least once in his life time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour

2 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose father is alive or by a Brahmin not endowed with the sacred thread

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions) The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Devavana* of the seven planes, but they can only reach two, *Svarloka*, heaven or *Bhuvorloka*, the astral plane, according to the life they have led in the world The souls of ordinary mortals will, it is believed, always remain tied to earth and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way toYama For the first10 days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta* body, which will carry it on to its appointed pilgrimage This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras* When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk On the thirteenth day after death the soul is equipped for its solemn journey There are twelve stages in the pilgrimage, each stage taking a month to fulfil Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance and to prepare it for the goal When atlast it is reached the *prata* body is dissolved The soul now becomes a *pitru* and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell In this state it comes before the judge, Yama, the Lord of Pitrus When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*

It is believed that it is the anniversary of the day when Bhagiratha[1] the ancestor of Sri Rama brought down the river Ganga from heaven *Dasahara* means removal of ten sins (*Dasa* =ten *i e.*, ten sins and *hara* that which removes or expiates) Dasara or Vijaya Dasami is perhaps a corrupt form of the word *Dasahara* The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat The Goddess answered the prayer on this day and Ravana was killed A second tradition says that Sri Rama after his wife Sita was abducted by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon), collected his army and started out to rescue her on this day which ended successfully Every Hindu Raja consequently considered this day the most auspicious one for setting out to wage war The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September–October) is devoted to the worship of Durga in South India

Vijaya Dasami is common to all Hindus irrespective of caste or status Besides the usual cleaning of residences, oil bath and wearing of new clothes, the special function of the occasion is to go to the *shami* tree in the evening with music, worship the *shami* tree and offer *shami* leaves to friends, relatives and elders wishing them well and asking for blessings While offering the leaves the higher classes pronounce the following sloka

"శమీ శమయతే పాపం

Shami shamayate papam

శమీ శత్రు వినాశనం

Shami shatru vinasanam

అర్జునస్య ధనుర్ధారి

Arjunasya dhanurdhari

రామస్య ప్రియదర్శనం

Ramasya priyadarshanam"

meaning "shami destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami* when Arjuna took up the bow and Lord Rama rejoined Sita '

In the district donning new clothes is a general custom In the coastal districts of Andhra Pradesh the first nine days called *Devi Navarathrulu* are dedicated to the worship of Durga Parvati Devi is believed to have assumed several forms to save the world from *rakshasas* She killed Mahishasura as Mayadevi, Chanda and Munda as Chamundi, Sumbha and Rakthabijasura as Kalika Devi, Durga-Rakshasa as Durga, *etc* During these nine days the idol of Parvati in one of her incarnations both in Durga or Kali temples and also in Kanyakaparmeswari temple is worshipped *Harikathas*, religious lectures are arranged in all temples, particularly in the temples of Durga and Kanyakaparamesvari On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswathi puja They place books before a picture or an idol of Saraswathi (the Goddess of learning) worship her and offer *naivedyam* On the eighth day Durga puja or Durgashtami is celebrated A few Shakteyas worship Durga On the ninth day the Brahmins perform puja to the family deities while the Vaisyas worship weights and measures, *etc* The agriculturists and other artisans such as carpenters, barbers *etc* , worship their implements The agriculturist for example worships his plough, scythe, spade *etc* , weapons such as guns, daggers, swords, *etc* , are cleaned, decorated and puja performed In the modern days, the motor vehicles are invariably washed, decorated with flowers, tumeric and *kumkum* and puja performed by burning incense

The *navarathiulu* are followed by Vijayadasami on *Dasami*

In towns and big places and big villages *Bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion Every evening during the 10 days friends are invited and offered fruits and

1 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara Kapila was engaged in deep meditation when the sons of king Sagara who were in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him They found the sage absorbed in deep contemplation and the horse grazing nearby Accusing him of having stolen it, they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grand son of Sagara did penance and brought down Ganga from heaven and led her from the Himalayas, where she had alighted, to the sea. The sons of Sagara were purified

thambulam The poorer section of society enjoy this *koluvu* by visiting the richer families The villagers go round about the towns and make it a point to enjoy the sight one of the 10 days, generally on the 10th day, the day of common festivity These toys are preserved in separate boxes carefully during the year They gradually increase year after year since at least one new toy is invariably added to the stock every year This is taken as an opportunity to introduce to the young boys and girls, the various Gods and Goddesses, animals, birds and wild beasts, whose figures are kept in the *koluvu* This *koluvu* also includes Savithri puja by young girls who are supposed to get good husbands

9. Deepavali and 10 Dhanalakshmi Puja

Deepavali is also called Naraka Chathurdasi and is celebrated on *Asviyuja Bahula Chathurdasi* (September–October) Dhanalakshmi Puja comes off on the next day All Hindus believe that Lord Krishna along with his consort Sathyabhama killed Narakasura and returned home early in the morning on this day, thus saving the world from the harassment of the *rakshasa* This slaying of *rakshasa* is an occasion for great jubilation and is celebrated with a grand display of fire works both in the morning and night Lord Vishnu trod Balichakravarthi to Pathalaloka in his fifth incarnation as Vamana on this day Sri Rama returned to Ayodhya after killing Ravana and was coronated on this day This is believed to be the only day on which the sufferers in hell (*narakam*) can pray to Lord Yamadharmaraja for release. It is also said to be the day on which Bhattivikramarka who has to his credit several super human achievements was crowned as the emperor of the country with the blessings of his brother Bhatti *Puranas* support the episode of Bali and the worship of Yama for *naraka vimukthi* The following *slokam* also lends support to the above belief·

"చతుర్దశ్యాంతు యేదీపాన్ నరకాయ
Chathurdasyanthu yedeepan narakaya
దధంతిచ
dadhanthicha
తేషామ్ పితృ గణా స్వర్గే నరకాత్స్వర్గ
Thesham pithru gana svarge narakatswarga
మాప్నుయుః
mapnuyuh"

Yama is worshipped with lamps on *Asviyuja Bahula Chathurdasi* (September–October) with the belief that the forefathers who suffer in hell get released and sent to heaven

Yet, the popular belief has grown very strong that the celebrations mark the destruction of Narakasura Whatever it might be, Deepavali is one of the very important festivals for Andhras

Being an occasion of rejoicing and welcoming the Lord, elders as well as youngsters of both sexes get up very early in the morning, take oil bath and celebrate the happy occasion with fire works.

Prepartions for the festival are made well in advance Daughters and sons-in-law are invited on this occasion It is a period of festivity during which special food prepartions are made. The younger girls of the family tease their brothers-in-law and enjoy the fun There is display of fire works during the nights In towns and even some villages hundreds of lamps are lit on pials and compound walls of their houses by the rich A few families light extra lamps for 3 days after the festival. The merchant class particularly the Marwaris perform Dhanalakshmi puja on the *Amavasya* night inviting friends and relatives. Marwaries worship Dhanalakshmi represented by a metal vessel made of copper, silver or gold with yellow coloured cloth There is a slit in the cloth through which coins are inserted. The amount placed in the vessel on this day is never utilised for any purpose The vessel is worshipped along with a heap of money that is collected from debtors *etc* The vessel is profusely decorted with flowers and costly jewels. The picture of Lakshmi is worshipped in the business places Fruits, flowers and *thambulam* are distributed to the invitees In some cases there is what is known as *chadivimpulu*, which is the presentation of a small amount by the invitees as a good wish for the next year's prosperous business

11. Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November–December) Subrahmanyaswamy, generally known as Kumaraswamy is the God of war and the general of the army of the Gods He is the son of Siva and Durga, mounted on a peacock with its tail spread out, a bow and a spear is in either of his hands and he is depicted to be

very handsome It is said that woman who have no male children especially propitiate him to beget a son as handsome and as courageous as Subrahmanya

It is the celebration of the birth of Kumaraswamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him But insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha Lord Siva was doing severe penance and nobody could disturb His penance so that he could marry Parvati and beget the saviour of the world Manmadha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe

Subrahmanyeswara is believed to be the snake God and the Lord of the Nagaloka Several Hindus worship the snake God during Subrahmanya Shashti, though the majority celebrate it during Nagula Chavithi The Subrahmanyeswara temple in Biccavol with an ant-hill and a live serpent is the centre of worship for many devotees Thousands of people from far and near visit the temple on Subrahmanya Shashti Of late this festival has acquired prominence in the two Godavari districts and Krishna. The recent mysterious incident of a serpent establishing itself at Mallavaram near Pitapuram in East Godavari District round a Sivalingam, has enhanced the importance of the festival in that district The serpent is harmless, allows itself to be touched and worshipped and remains with the Lingam after observing regularly some daily routine

12 **Sankranti**—Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (Makara), which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice The festival marks the return of the Sun to the northern hemisphere It is generally observed from 13th to 15th January and also on the 16th in the coastal districts of Andhra Pradesh It is known as Pongal in Southern India and is dedicated to the glorification of agriculture In the coastal districts of Andhra Pradesh it is the most important festival.

As Sri Manohar Prabhakar has aptly described in his article in the Deccan Chronicle dated 19–1–1962, "It is in the real sense a festival of the harvest Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables Every thing will be in plenty One and all, boys and girls, men and women, young and old, rich and poor, hail this festival as the symbol of affluence with joy and exuberance" In this district advance preparations are made for the festival For this *pedda panduga* (great festival) money is saved for purchasing new clothes for married daughters and sons-in-law who are invariably invited Houses are white-washed a week in advance and every morning *muggulu* (designs) on the floor with corn flour are drawn and in the centre *gurugulu* (semi-cone shaped small blocks of cow dung) are arranged artistically and decorated with *pasupu*, *kumkum* and flowers These *gurugulu* are removed in the evening and preserved for the *bhogi mantalu* when they are burnt on the first day of Bhogi On that day people get up early in the morning, take oil bath and sit chit-chatting by the side of the *bhogi mantalu* a fire prepared with logs of wood, the *gurugulu*, combustible household refuse such as winnows, sieves *etc* , and even some useful things which the youngsters manage to steal and toss them into the burning flames It looks as if the *bhogi mantalu* have been intended to burn away all the unwanted material and thus relieve a congested house In some places womenfolk and girls dance round the *bhogi mantalu* singing songs about Gods, spring season and harvest

In some families newly wedded girls worship goddess Gowramma represented by a *kalasam* (a small pot with a cocoanut placed on the top and betel leaves arranged artistically in a circle all round at the bottom) Flowers, fruits and sweets are offered and the *kalasam* is taken out in procession in the evening and cleaned in a well, tank or river Brahmins, Vaisyas, Lingayats and other rich non-Brahmins place pieces of sugar-cane and *regipandlu* (Zijiphus jujuba) and coins on the heads of children

One Sri Thummala Sitaramamurthichowdary has very vividly told in the following poems how this mirthful festival is celebrated in the Andhra districts:

"లేగటిపాలలో గ్రాగి మాగిన తీయ
Legatipalalo gragi magina theeya
తీయ కప్పుర భోగి పాయసంబు
theeya kappura bhogi payasambu

చవులూరు కరివేప చివురాకుతో
Chavuluru karivepa chivuraakutho
గమ గమలాడు పైరవంకాయ కూర
gama gamalaadu pairavankaaya kura

తరుణకుస్తంబరీదళ మైత్రి మైనాల్క
Tarunakustambaridala mythri mynaalka
త్రుప్పుదుల్చెడి నక్కదోసబజ్జి
thruppudulchedi nakkadosabajji

క్రొత్తబెల్లపు తోడికోడలై మరగిన
Kiothabellapu thodikodalai maragina
ముదురు గుమ్మడిపండు ముదురుపులుసు
muduru gummadipandu mudurupulusu

జిడ్డుదేరిన వెన్నలగడ్డ పెరుగు
Jidduderina vennalagadda perugu

గరగరికజాటు ముంగారు చెరకురసము
Gaiagarikajatu mungaru cherakuiasamu

సంతరించి విందుభోజనము సేయ
Santharinchi vindubhojanamuseya

రండు రండని పిలిచె సంక్రమణ లక్ష్మి
Randu randani piliche Sankiamana Lakshmi

ఈ కోడిపందెంబు లేమి చెప్పెడినయా
Yi kodipandembu lemi cheppedinayaa
ఆంధ్రజాతీయ శౌర్యాభి లిప్స
Andhrajatheeya sowryabhi lipsa

ఈ రంగవల్లికలేమి తెల్పెడినయా
Yi rangavallikalemi thelpedinayaa
తెలుగు నారీ కళాధీన బుద్ధి
Telugu naari kalaadhina buddhi

ఈ గంగిరెద్దు వాడేమి పల్కెడినియా
Yi gangireddu vademi palkedinayaa
మరుగువడ్డ తెనుగు మాటతేట
maruguvadda Tenugu maatatheta

ఈ గొబ్బి సంబరంబేమి చాటెడినయా
Yi gobbi sambaiambemi chatedinayaa
దనివిగొల్పెడు నాంధ్రి ధర్మభిక్ష
danivigolpedu naandhri dharmabhiksha

ఈ రుచిర పాయసంబు లేమి చూపు
Yi ruchira payasambu lemi choopu

తెలుగు లేజంట తొలుకారువలపు జవులు
Telugu lejanta tholukaaruvalapu javulu

వింతలొలికించు కలికి సంక్రాంతినిట్లు
Vintalolikinchu kaliki Sankranthinitlu

తెనుగుదన మింటనింట మూర్తీభవించె
Tenugudana mintaninta moorthibhavinche

నెలదప్పినట్టి కోడలిచేత నొక యత్త
Neladappinatti kodalichetha noka yatta
భోగి పొంగలి పూజ పూర్తిచేసె
bhogi pongali puja purthichese

పుట్టినింటికి వచ్చినట్టి కూతు గులాబి
Puttinintiki vachinatti koothu gulabi
చెక్కిళ్ల నొకతల్లి చెనకిపుణికె
Chekkilla nokathalli chenakipunike

మారు వడ్డించెడి మరదలి కెంగేలు
Maaru vaddinchedi maradali kengelu
పిసికి వల్దనె నొక్క పెంకెబావ
pisiki valdane nokka penkebava

వంగి ముగ్గులు దిద్దు వధువుపై నీర్చల్లె
Vangi miuggulu diddu vadhuvupai neerchalle
గదివీడి చను నొక్క గడుసు మగడు
gadiveedi chanu nokka gadusu magadu

అపుడు వచ్చిన ప్రియుని సోయగము గనుచు
Apudu vacchina priyuni soyagamu ganuchu

దలుపు చాటున నొక్క పైదలి చెమర్చె
Dalupu chaatuna nokka paidali chemarche

మధుర మధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuranuiaga samrajya peethi

జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradhwajammu netti."

Sankranti is a happy contrast to the rainy *Sravanam* and *Bhadrapadam*, the damp *Asviyujam* and the cold and unhealthy *Kartikam* The festival is a spontaneous manifestation of the people's urge for gaiety and mirth With the prospects of a bountiful harvest, the faces of the ryots in the village brighten One hears their happy whistles in the fields The harvesting ushers a period of festivity The womenfolk get busy filling the granaries, cleaning and white washing their houses and making preparations for the festival "ఉత్తరాయణం వచ్చింది వురెట్టుకో" *(Uttarayanam vachchindi vurettuko)* — Uttarayana has come, hang yourself is said by persons to their coevals in a joccular way The implication is that during the six months of *Dakshinayanam* the gates of Vaikuntam (the abode of Lord Vishnu) are closed and therefore those that die during this period have absolutely no chance of entering Vaikuntam On the commencement of Uttarayanam the gates of Vaikuntam are flung open and hence it is worthwhile to hang oneself to death so as to ensure entrance into Vaikuntam It is because of this that Bhishma, who had a fatal blow in the battle field waited till *Uttarayana Punyakalam* since he had acquired the power to die whenever he desired *Bommalakoluvu* commences in the evening During this festival toys, fancy goods, pictures, artificial fruits in their natural colours are arranged in a gallery Miniature parks in sandy beds are laid out as additional attraction These toys are preserved in separate boxes carefully during the year They gradually increase year after year since at least one new toy is invariably added to the stock every year Friends and relatives are invited to attend the *koluvu* where they are offered fruits and *thambulam* This festival affords a good opportunity to teach young boys and girls, about various Gods and Goddesses, animals, birds and wild beasts with the help of models kept in the *koluvu* This *koluvu* also includes Savithri puja by young girls who are supposed to get good husbands The family deities are worshipped and offered fruits, cocoanuts and *naivedyams* Besides their family deities Lingayats worship a trident, the weapon of Lord Siva on this occasion

The second day is Sankranti also called ***Pedda Panduga*** The streets are thronged by persons of lower strata of society in their new attire going from door to door expecting doles and alms The village pipers and drummers, the ***budabukkalas***, the *sathani dasaris* singing *bhajan kirtans, komma dasarsi*, the *jangams* with their conches and bells and *gangireddus* (decorated bullocks) and beggars with monkeys *etc*, all parade the streets In fact these people are seen all through the month preceding this festival Bunches of marigolds in their rich colours strewn all round enhance the beauty of the festive celebrations The farmer has invariably to feed the dhobi, barber, *paleru* (the cultivator of his fields), the blacksmith, the carpenter, the family servant and the common hereditary village servants of all types

In villages the story of *Gajendra moksham* from Bhagavata *purana* is recited for 30 days before Sankranti *i e*, *Dhanurmasam* The villagers believe that this *parayanam* and the *darshan* of Lord Vishnu on the concluding day will ensure salvation During this month, just before going to bed, the elders repeat the famous verse in *Gajendra moksham* ending with

"రావే ఈశ్వరా కావవే వరద సంరక్షించు

Rave Eswara Kavave varada samrakshinchu

భద్రాత్మకా

bhadratmaka"

The third day is Kanuma, and on this day work is suspended and no journeys are undertaken

"కనుమనాడు కాకి యైన బయట వెల్లదు

Kanumanadu kaki yaina bayata velladu" meaning even a crow does not stir out on *Kanuma*. The non-vegetarians enjoy a good feast and revel in drinking, cock fights, ram fights, wrestling and running races for bulls in competitions

Mukkanuma celebrations taking place on the fourth day are of special significance to the coastal districts *Gopuja i e*, worship of cows and bulls is an important function of the day The story behind this is that Lord Siva took Basava as his *vahanam* (vehicle). One day the Lord ordered Basava to announce to the world that every one should take oil bath every day and food once a month Inadvertantly, Basava announced that every one should take food every day and oil bath once a month. When Lord Siva came to know of it he grew angry and cursed that Basava

should go down to earth and commence ploughing the fields from *Eruvaka punnama* i e , *Ashadha Suddha Purnima* (June–July) and help the people in producing enough of food by Sankranti every year As a mark of gratitude and thanks giving, the cows and bulls are bathed and decorated on this day, *payasam* is given to them and in the evening they are taken out in a procession

13 Bhishma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January–February)

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti manes constituted an important element This day is dedicated to Bhishma,[1] the son of Ganga, the great uncle of Pandava and Kaurava princes He was killed in the course of the great war between the Pandavas and the Kauravas, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours In order to supply this defect persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice The act expiates the sin of a whole year One of its peculiarities is that it is to be observed by persons of all the four original castes The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings 'I present this water to the childless hero Bhishma May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grand sons ' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *uttarayana punya kalam*. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *parani*, a feast Certain families invite a Brahmin and hear the story of Bhishma's life and give him a day's ration The festival is observed in this district even in villages by a few educated families

14 Mahasivaratri[2] falls on the fourteenth day of the waning moon in the end of *Magham* (January–February) This in the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death The ceremony is said to have been enjoined by Siva himself who declared to his wife Uma that the fourteenth day of the dark half of *Magham*, if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Lingam during the night After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to celebrate the worship He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa* a set of gesticulations accompanied by short prayers The repetition of *nyasa* (i e , touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga, they are fruits, flowers and incense and lights

1 Bhishma was a great general and philosopher Devotion to truth and duty, self-restraint and self sacrifice, were all illustrated by him throughout his long life in a manner almost unparalleled in the history of India His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life long celibacy cut off his line of offspring, saying that even dying childless he would attain heaven So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven, but truth I shall never renounce ' Lying on his death-bed in the battle field of Kurukshethra he gave advice to the Pandavas upon duties of kings, philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, *etc*

2 We dive into the ethical, metaphysical and allegorical lesson and import of the Mahasivaratri-*Vrata* It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great *Vrata* It is briefly as follows

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under a tree and wakes there from to find the Sun has set already In tense and awe-inspiring darkness envelopes the whole forest, no ray of light enters it to pierce the darkness and show him his way home , but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other wild quadrupeds It is impossible to think of returning home and he therefore decides to ascend the tree and pass the night on that brittle perch, which however unsafe, seemed safer at any rate than terra firma Fortunately for him five happy coincidences combine for his happiness and they are—(1) that it is Mahasivaratri night, (2) that it is a Bilwa tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time, he has not eaten even a single morsel of food and (5) that it being the *Sasiruthu* (dewy season) the Bilwa leaves which are wetted by the seasonal dew (and which owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fall continually all the night through on the Sivalinga beneath

and the like during the whole ceremony The Linga is to be propitiated with different articles in each watch of the night, on which the vigil is held In the first it is to be bathed with milk Incense, fruits, flowers and articles of food, as boiled rice and some times even dressed flesh, are offered with the repetition of *mantras* In the second it is bathed with curds In the third the bathing is performed with ghee In the fourth watch the Linga is bathed with honey Brahmins are entertained and presents are made to them Women as well as men perform this *vrata*

All Hindus except Vaishnavites observe this festival There is not much difference in the observance by the several sub-communities that observe it On *Magha Bahula Chathurdasi* (January-February), devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with a theme of Siva The next moring they break their fast after a bath and puja During the second day also they desist from sleep. One general practice is that this festival is observed not at their residence but at holy place or place of Siva pilgrimage such as Srisailam and Mahanandi *etc*, and at times hundreds of miles away from home with the belief that these places are further sanctified during the period by the presence of *devathas* that visit the centres to worship the presiding deity though invisible

15 Kamadahanam and 16 Holi—These festivals are practically unkown in this district, though they are very common in Rayalaseema and Telangana and celebrated on a large scale A few

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In other words the hunter has unwittingly fulfilled all the requirements of the Mahasivaratri-*Vrata* including the fasting, the all night vigil and the *Bilwarchana* (worship with Bilwa leaves) and Lo! and behold We find Bhagwan Sri Shankara pouring forth His grace on the hunter purging him of all his innumerable sins and giving him salvation

The story is a long and beautiful one, pathetic in its setting and soul stirring in its description This bare skeleton summary of it will, however, suffice for our present purpose

Let us now proceed to a brief study of the inner, spiritual, allegorical and symbolical significance of this *Mahavrata* But in order to unravel and understand its inner secret it is necessary that we should analyse the compound word "Sivaratri-*Vrata*" into its three component parts, *i e*, *Ratri*, Siva, *Vrata* of each separately and then synthesise them again together Along therewith, we shall of course have also to consider the *sadhana* (means required) for and the *phal* (the result) of the *Vrata*

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows is the blissful one He is omnipresent, omniscient and omnipotent *Ratri* is to give and means that which gives peace and happiness In the present instance *ratri* does not mean physical night but symbolises the withdrawing by the *Sadhaka* (aspirant) on the ladder of spiritual progress of all his sense, his mind and his intellect—nay, his whole being away—from all the follies and the distractions, the snares and the delusions of the mere sensual world around him and his in-drawing of himself into the supreme self within

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (*i e*, our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *paramathmathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to

Upavasa does not mean mere physical fasting It also means turning our senses and mind away from their *Bahirmukha-vriththi* (*i e*, their external sense-ward tendency) and making them *Antharmukha* (turned inwards *i e*, towards the supreme soul within), we really perform or, in other words, dwell spiritually and intellectually—God-ward *Upavasas* thus involve not a mere physical fasting but also the mental turning of ourselves towards God

Amavasya grammatically means dwelling, *i e*, dwelling of the Sun and Moon together On the spiritual plane however, the Sun and the Moon symbolise the *paramatma* and the *jivatma* (the universal soul and the individual soul) respectively *Amavasya* means the *samadhi-yoga* stage wherein the *jiva* has become one with the *paramatma* and there is the actual experience of absolute Monism, oneness of God, the individual soul and the whole universe *Krishna Chathurdasi* night is prescribed because the *jiva* has withdrawn himself into the Lord but is not yet so completely absorbed and merged as to lose his individual consciousness where no further *sadhana* is left or ever possible This is the *subha muhoortha* (the auspicious moment) for *Sivopasana* which can lead us to *Amavasya* or the *Samadhiyoga*,

To sum up, recapitulate and conclude, the hunter of the narrative, there is *jiva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travel and vain search for real and lasting happiness through sense enjoyments, falls asleep to them or withdraws himself from them, fasts absolutely (*i e*, shuns sensuality materialism and bestiality altogether) wakes up to realise the character of forest darkness of *Agnana* (ignorance) which envelopes him on all sides, seeks protection therefrom and its terrors by climbing the tree of *Jnanasadhana*, keeps vigil all through, *i e*, is always on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja [Worship of Siva the Antharyami, Lord of the Universe and thereby attains the oneness with God consciously or unconsciously is the one ultimate inner wish of and heart's inner most desire of every *jiva* (individual soul) in the whole universe] Such are the allegorical lessons of Mahasivaratri

(Article in *Bhavan's journal*, March 4 1962 on Mahasivaratri and its significance by H H Sri Bharathee Krishnatheertha of Puri)

Agnikulakshatrias celebrate this festival on *Phalguna Suddha Purnima* (February-March) by burning an effigy of Kama or Manmatha in their locality This is followed by *vasanthothsavam* on the next day The Marwari merchants celebrate Holi as a day of festival with feasts

COMMON MUSLIM FESTIVALS

1 **Ramzan** is observed during the ninth month of Muslim year *viz*, *Ramzan* (January-February) Prophet Mohammad, while he was doing penance in Gha-e-Hira (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by *Allah* through Gabriel The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran

Throughout the month Muslims commence their fast at 4-30 a m , every day and break it only after sunset In the large towns of this district these timings are indicated for the convenience of the public by a siren or fire crackers In certain towns and big villages of this district where the Muslim population is considerable, one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O'clock in the morning, so that they may take their food before the scheduled time This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva During the nights Moulvies deliver lectures on Islam In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vih* (20 *rakaths*) is offered and a part of the Holy Book (Quran) is recited On *badirath* or the best night (*shab-e-khader*) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed On *badirath* all keep awake till 4 a m , when the reading of Quran will be completed and sweets are distributed The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several The last day is *khuthba* day *i e* , 1st day of *Shavval* on which the observance culminates with great pomp and show All wear new clothes and each member in the well-to-do families distributes among the poor $1\frac{1}{4}$ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz* They go for the *namaz* to *Idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town) One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *Idgah* to conduct *namaz* at their own place, they go to the neighbouring village and join the congregational *namaz* The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop, *etc* , though their non-observance of *roza* is sinful in the eyes of the *shariyat* (religious law) But the *namaz* at the *Idgah* is seldom missed by any one The procession to *Idgah* is by one route and they return by another, so that the beggars that line up the route on both sides might have the benefit of the charity of the rich

2 **Bakrid** (The cow feast) is also called *Id-e-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast) It is celebrated on the tenth day of *Zilhaz* (April–May) and it is part of the rites of the Mecca pilgrimage It is observed in all parts of Islam, both as a day of sacrifice and as a great festival It is founded on command in the Quran, Chapter XXII, verses 33-38 Two of the verses are

> "Ye may obtain advantages from the cattle upto the set time for slaying them, then the place for sacrificing them is at the ancient house By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him Thus hath He subjected them to you that ye magnify God for His guidance, moreover announce glad tidings to those who do good deeds "1

The legend goes that before the birth of Prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images It is he that constructed Kaba He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself The enraged mob threw him into the fire but the angels and God saved him God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty Though Satan tried to dissuade him,

1 E Denison Ross, An Alphabetical list of the Feasts and Holidays of the Hindus and Muhammadans (Calcutta 1914), p 102

Ibrahim, executed the Lord's command However, it was only a test and his son was restored to life An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-ho-Akbar* (with the name of God who is great) drew the sword across his neck In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad-tailed sheep in his stead Ibrahim unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place Animal sacrifice appears to have come into vogue from then

In commemoration of this sacrifice Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May) On that day the Muslims go to *Idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast, as a mark of respect to Ismail and offer their *namaz* (prayer) It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over Therefore, the *namaz* is performed early even before taking breakfast Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says

> "In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds He has no partner, that is what I am bidden, for I am first of those who are resigned "And then he slays the animal The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining third reserved for the family It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household In extreme cases men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy Some authorities limit the number to seven "1

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing *Chappaties* (wheat bread), sweets and bowls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life Rich persons give alms to the poor

> 3 **Moharram**—"The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter by Ali A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival Yazid, who succeeded his father Muawiyah in the year 60 A H, was a drunkard and a debauchee The people of Kufah, which was the home of theologians and priests in those days, was scandalized and he in return treated them with much contempt At this time Hussain was residing at Mecca He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah The friends of Hussain in vain urged that the people of Kufah were a fickle lot and that they could, if they wished, revolt against Yazid without his help Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred foot-soldiers But meanwhile Yazid sent the Governor of Basrah to obstruct the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men The people of Kufah gave no aid Submission or death was the alternative for him He asked his followers that those who wished to go, could do so But they refused to leave him saying what excuse they would give to his grandfather on the day of judgment, if they abandoned him? One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained Hussain sat on the ground Not one of the enemies seemed to dare touch him He took the little lad up in his arms, a chance arrow pierced the child's ear and he died at once Hussain placed the corpse on the ground saying "we come from God and we return to Him O God give me strength to bear these misfortunes," When, as he stooped to drink, an arrow struck Him in the mouth Encouraged by this, the enemy rushed on him and speedily put an end to his life The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram "2

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*

Strictly speaking this is no occasion for festivity and joy In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day) It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow They weep and wail beating their breasts during these ten days Cots are upturned,

1 E Denison Ross, *op cit*, p 103

2 *Ibid*, pp 106-107

mats are wound up and the bare floor is made the sleeping place during the period They wear only black clothes They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names The highly orthodox Shiahs condemn even the processions They consider the two heroes equal to Prophet Himself

> 'Some days previous to the festival, the *imambara* (house of the Imam) also called *ashur khanah* (ten day house) is prepared As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbet* or some sugar in the name of Hussain The *fatihahs* concludes thus. 'O God, grant the reward of this to the soul of Hussain' The *sherbath* and sugar are then distributed The *imambara* is generally a temporary structure or some large hall fitted up for the occasion The *alams* or standards which are commonly made of copper and brass though occasionally of gold or silver, are placed against the walls The usual standard is that of a hand placed on a pole This is emblematic of the five members (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs "[1]

For the first six days nothing else takes place From seventh to ninth day they are taken out in procession in the streets Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out "Hussain! Hassan!" The three days are enjoyed with fancy dresses of tigers, bears *etc*, and mimicry Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams* On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire Whatever the principle might be, the influence of the ten days observance of Dasara with fire walking in several places is seen in the ten days' obser-nces of Moharram It is the carnival of the lower class Muslims and Hindus On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible After the immersion ceremony the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days Though non-vegetarian food is prohibited for 3 days, it is observed for a day except by the Shiahs *Sherbath* is generally distributed After the third day the *alams* are taken home and kept in safe custody for the next Moharram

4. Milad-un-Nabi is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (August-September), in commemoration of the death of Prophet Mohammad

The story goes that, being an orphan, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima Even as a baby he refused the milk from the right breast of Halima which he left it to her son One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world He performed penance and got Quran from God through Gabriel He preached that Almighty was one and as a consequence had to escape from Mecca to Madina, where he acquired 330 disciples in the first instance He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval* On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited They keep awake throughout the night and *namaz* is performed Quran is recited in mosques during which period the moustache (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi* This is done only in big towns Relatives are entertained to a good feast This festival is, however, not observed in rural parts in this district Even in towns it is observed by a limited number of families which are pious or rich or educated

5 Peer-e-Dastagiri is celebrated on the eleventh day of the fourth month *i e*, *Rabi-us-Sani* (August-September) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani His

1 E Denison Ross, *op cit*, pp 107-108

tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well This is an occasion of his birth day celebration In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority In other places the flag is fixed on a margosa tree near the entrance to the place This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan Just as in Mohrram it is a very happy occasion though for a single night In the rural parts of this district it is an interesting sight to witness a vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in the front,practically the entire cost being contributed by the leading Hindu community of the village concerned In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not Several miracles are attributed to the credit of the great saint At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it When the robbers qnestioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case, as he had promised his mother, at the time of leave taking and receiving her blessings, not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples In this district the festival is more conspicuous in villages than in towns

6. **Shab-e-Barat** or **Night of Record**—This fesetivl is held on the night of the fourteenth of the eighth month *i e* *Shaban* (December–January) and it is believed that the duties of the men for the ensuing year are recorded The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illumination and display of fire works We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy, lavishly indulging in fire works This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day** – The first of January is celebrated as the New Year's Day by all Christians Celebrations commence an hour or two before the actual birth of the New Year Between 10 and 11 O'clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches The function commences with the distribution of sweets to the assembly A speech is delivered about the closing year. Exactly at 12 O'clock in the midnight a speech is delivered ushering in the New Year Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus At about 00–30 hours, the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there At 5–30 hours, in the morning of the New Year's Day each family conducts service in the house Prayers are offered for the benefits of the previous year and for blessings in the ensuing year After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives Church service between 9 and 11 a m , is attended by all Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, *etc* , received from friends and relatives on a table in the well decorated hall of the house cleaned and decorated The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner

Besides contributing one-tenth of a month's income to the Church by all devoted Christians, special offerings are made to the Church for the extention of the kingdom of Jesus Christ *i e* , for the mission of converting others into Christianity The exchange of greetings is not confined to Christians alone It is extended to all classes of educated people The Christians distribute sweets to all their Hindu and Muslim friends in the locality

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and

there during the close of the year Inspite of these celebrations, Christians do not attach much religious importance to this New Year s Day There is a convention gaining ground both among the Catholics and Protestants that there is no need to attach importance to 1st January as a New Year's Day It may be observed as any other Indian does, as the first day of the official calendar year Along with the preparation and enjoyment of the time honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the new year *etc*, can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own

2 **Good Friday** — Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the Easter and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox [1] Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost This period of the Easter cycle may be divided into 3 periods (1) the preparatory fast of the forty days of Lent, (2) the fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed (3) the Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter *i e*, the Sunday after Good Friday This period is known as "Lamentation period" or "Passion week" The religious minded elders observe the fast very strictly and engage themselves in prayers On Friday Church service is conducted from 11 00 hours to 16 00 hours, when only seven persons speak, the significance being that the Lord spoke only seven words from the cross before His death Each speech is preceded and followed by a prayer No true Christian fails to observe fast at least on that day The Sunday following is Easter Early in the morning at 5 00 hours all the members of the church start in procession from the church to an open space preferably a grove There they sing in praise of the Lord after which there is a sermon by a learned preacher By 7 00 hours they return home and get ready to attend the church by 9 00 hours Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p m, as Jesus is believed to have been crucified at 3 00 p m They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call "Easter Vigil" Immediately after the service in the church, 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians New born babies are brought to the Church and christened with Biblical names by the pastor Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns This is the practice with the majority of the protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of the River Jordon It signifies a spiritual turning away from sins and the entry into a new and purer life A few of the protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled Feasts are held and consumed in every house with friends and relatives

3. **Christmas** is the birth day celebration of Jesus Christ Though 25th is the birthday of

1 Easter The day the Christians celebrate Christ's rising from the dead is called Easter It always comes off on a Sunday falling either in March or in April The date depends on when the Moon appears in full in those months However, it can never be earlier than March, 22nd nor later than April, 25th

To many, Easter means the coming of spring In this season trees give out new leaves, seeds that have rested in the ground all winter send up leaves and flowers, moths come out of their cocoons, birds build nests and lay eggs For hundreds of years, eggs have signified the awakening of life in spring Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here'—*The Golden Book of Encyclopaedia* - Book V, P 443 by Bertha **Moris Parker**

Jesus, the celebrations commence on the night of 23rd December with the Christmas Candle Lighting Service The evening of 24th is called the Christmas Eve and special prayers and services are held in churches In order to keep the children awake on the night of the 24th, the parents tell them that Christmas Father visits them with presents This Christmas Father or Santa Claus is an imaginary person with a white flowing beard and a red snow suit believed to fill the children's stockings with Christmas presents by night The children generally fall asleep by mid-night of the Christmas Eve, then the parents keep presents like sweets, baloons, toys *etc*, in stockings and keep them under their beds or on the tables In the morning the children are told that Christmas Father had come and left them presents Even in the church the eldest member is dressed like the Christmas Father and is made to wander about in the congregation, distributing sweets *etc*, to the children from the stockings hung to a bamboo stick on his shoulder On the night of 24th December the members of the church specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on 25th morning Some of the Christian families receive such parties and offer them sweets and cakes After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner The well-to-do protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'

The Roman Catholics do not have the 'Christmas tree' but exhibit in a 'crib' (a small hut-like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus

Christmas is a common festival for all Christians in this district, whether rich or poor, in town or village The well-to-do in the towns celebrate the festival in the manner detailed above Even the poor on account of the close association with the rest in the town observe it with equal zeal, though they cannot afford the costly dinners or exchange of sweets The 'Christmas tree' is a luxury for them For the uneducated Harijan converts of the village Christmas is, perhaps, a festival Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or a 'Christmas tree' But the missionaries and the local pastors are innovating several methods of conversion on the Christmas Day Processions singing songs in Telugu, door to door personal invitation to one and all of the place to participate in the procession, enacting dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* and even *harikathas* about the saints are resorted to to support their mission This is conspicuously seen in the villages

Bibliography E Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans*, (Calcutta 1914)

APPENDIX II

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STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks--(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				1 ELURU TALUK					
1	1 Bapirajugudem	About 2 miles from Eluru-Chintalapudi bus route and 13 miles from Eluru	Sri Ramalingeswaraswamy Kalyanothavam	Phalguna Suddha Panchami (February-March). 1 day	Local religious	Ramalingeswaraswamy Stone Sivalingam with image of Parvati	Local congregation Hindus		Kinnerlamma Jatara is celebrated for a day once in 2 or 3 years Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April)
2	2 Nadupalle	On Eluru - Chintalapudi road, 11½ miles from Eluru	Nagendruni Uthsavam	On Friday every week	Local religious	Nagendra, with the image in the form of a serpent near an ant-hill	Local congregation Hindus		
3	3 Vijayarai	On Eluru - Chintalapudi road at the 10th mile from Eluru	Mahasivaratri	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Balive Ramaswamy and Sivalingam	Local and from neighbouring villages Hindus		There is free feeding to some extent Ganganamma Jatara is celebrated when epidemics breakout in the village Sri Ramalingeswaraswamy Kalyanothsavam is celebrated on Karthika Suddha Ekadasi (October-November) Sri Venugopalaswamy Kalyanothsavam is celebrated on Vaisakha Suddha Ekadasi (April-May)
4	4 Kondalaraopalem	4 miles from Eluru-Chintalapudi road and 13 miles from Eluru by road	Ganganamma Jatara	No fixed date 1 day	Local, religious	Ganganamma	Local congregation Hindus		
5	5 Rayannapalem	About 12 miles from Eluru-Chintalapudi road and about 11 miles from Eluru	Ratnalamma Aradhana	No fixed date 1 day	Local, religious	Ratnalamma	Local and from neighbouring villages Hindus		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
6	6 Nyayampalle	6 miles from Eluru-Chintalapudi road and 10 miles from Eluru	Sri Rama Navami	Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Rama	Local congregation Hindus		Ganganamma festival is celebrated for 10 or 15 days when ever epidemics prevail in the village

7	12 Pedavegi	7 miles from Eluru by cart track	Parameswaraswamy Uregimpu Uthsavam	Kartika Suddha Padyami (October–November) to Margasira Suddha Chathurdasi (November–December) 44 days	Local, religious	Parameswaraswamy	Local congregation Hindus	Village deities Ganganamma and Pothuraju Jataras are celebrated in the village every year Sri Rama Navami is celebrated on Chaitra Suddha Navami (March–April)
8	13 Muthanaveedu	At 9th mile from Eluru on Eluru–Chintalapudi road	Ganganamma Jatara	No fixed date. 1 day	Local, religious	Ganganamma	Local congregation. Hindus	
9	14(a) Jagannadhapuram	1½ miles from Janampeta on Eluru–Chintalapudi road and 8 miles from Eluru	Ganganamma Jatara	No fixed date 1 day	Local religious	Ganganamma	Local congregation Hindus	Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)
10	14(b) Singavaram hamlet of Jagannadhapuram	On Eluru–Chintalapudi road to the west of Thammileru at a distance of 8 miles from Eluru	Ganganamma Puja	No fixed date 1 day once in 4 years	Local, religious	Ganganamma	Local congregation Hindus	
11	17 Vempadu	5 miles from Eluru–Chintalapudi road and 9 miles from Bhimadole Railway Station by foot path	Ganganamma uregimpu	No fixed date 1 day	Local religious	Ganganamma	Local congregation Hindus	Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March–April)
12	20 Punukollu	1 mile to the east of Madras-Calcutta road, 4 miles from Nuzvid Railway Station and 10 miles from Eluru	1 Sita Ramaswamy festival	Chaitra Suddha Sapthami to Ekadasi (March–April) 5 days	Local, religious	Sri Sita Ramaswamy	Local congregation Hindus	
			2 Virupakshaswamy festival	Chaitra Suddha Ekadasi to Purnima (March–April) 5 days	Local, religious	Virupakshaswamy	Local congregation Hindus	
13	21 Pedapadu	2 miles from boat route via Krishna-Eluru canal and 7 miles from Eluru	1 Venugopalaswamy festival	Vaisakha Suddha Trıodasi (April–May) 1 day	Local, religious	Venugopalaswamy	Local congregation Hindus	
			2 Someswaraswamy festival	Vaisakha Suddha Chathurdasi (April–May) 1 day	Local religious	Someswaraswamy, stone Sivalingam	Local congregation Hindus	
14	27 Amruthalingampeta	About 5 miles from Nuzvid Railway Station and 10 miles from Eluru by road	1 Ganganamma Jatara	First Sunday after Vinayaka Chaviti i e Bhadrapada Suddha Chaviti (August–September) 1 day	Local, religious	Ganganamma	Local congregation Hindus	
			2 Sri Rama Navami	Chaitra Suddha Navami (March–April) 1 day	Local, religious	Sri Rama and Sita	Local congregation Hindus	

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1	2	3	4	5	6	7	8	9	10
				1 ELURU TALUK—*Contd*					
15	28 Vasantavada II	4 miles from Nuzvid Railway Station and 10 miles from Eluru by road and by boat	Ganganamma Aradhana	On first Sunday after Bhadrapada Suddha Chaviti (August-September) 1 day	Local, religious	Ganganamma	Local congregation Hindus		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April) Abhishekams are performed in Kartikam (October-November) in Siva temple Vaikunta Ekadasi is celebrated in the Vishnu temple with a procession of the Lord Mahalakshmamma and Maddiravamma Koluvus are celebrated on Friday and Thursday respectively when epidemics prevail in the village
16	29 Gogunta	6 miles from Nuzvid Railway Station and 12 miles from Eluru	Siva Kalyanam	In Phalgunam (February-March) 1 day	Local, religious	Siva, stone Sivalingam	Local congregation Hindus		Abhishekam and deeparadhana are performed daily in Kartikam (October-November)
17	30 Sakalakothapalle	6 miles from Nuzvid Railway Station	Ganganamma Jatara	On first Sunday after Vinayaka Chaviti i e Bhadrapada Suddha Chaviti (August-September) 1 day	Local, religious	Ganganamma	Local congregation Hindus Maintly confined to Turpukapu and Adi Andhra communities		
18	32 Satyavolu	10 miles from Eluru Railway Station	Ganganamma and Pothuraju Jatara	No fixed date 1 day	Local religious	Ganganamma and Pothuraju	Local congregation Hindus		
19	35 Mupparru	4 miles from Eluru Railway Station by road	Ganganamma Jatara	No fixed date 9 days	Local religious	Ganganamma	Local congregation Hindus		It is celebrated only when epidemics prevail in the village
20	40 Kavagunta	7 miles from Powerpet Railway Station and 8 miles from Eluru	Ganganamma Jatara	First week of June 2 days	Local religious	Ganganamma	Local congregation Hindus		This festival is celebrated when rains fail Bhajans are performed in Kartikam (October-November) in Sri Rama temple Devotees observe fast during this month on Mondays

21	44 Sanivarapupeta	2 miles from Eluru town	Dhanurmasa festival	In Pushyam (December-January) 30 days	Local, religious	Chennakesavaswamy	Local congregation Hindus		Gangnamma festival is celebrated for 32 days once in 10 years Sivaratri is celebrated in Siva temple Devotees observe fasting and jagaram on Sivaratri and Mukkoti Ekadasi festivals
22	I Eluru	Taluk and district headquarters on Madras-Calcutta Section of Southern Railway at a distance of 38 miles north of Vijayawada Junction 2 Railway Stations 1 Fluru, 2 Powerpet	1 Gopalaswamy Rathothsavam	Magha Suddha Purnima (January-February) 1 day	Local, religious	Gopalaswamy	Local congregation Hindus		Devotees observe fasting and jagaram during Mahasivaratri and Mukkoti Ekadasi festivals The village deity Mahalakshmi is worshipped in the city
			2 Sankara Jayanthothsavam	Vaisakha Suddha Padyami to Panchami (April-May) 5 days	Local, religious	Hindu Religious head Sankaracharya	Local and from nearby villages Hindus		Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March - April) Lord Venkateswara Samaradhana is celebrated in January every year
			3. Ramakoti Mahothsavam	From Magha Suddha Ekadasi (January-February) 5 days	Local, religious	Sri Rama	10,000, local and from neighbouring villages Hindus	Sweets, utensils foodstuffs, lanterns, torchlights mirrors and combs, books, pictures, photos, cloth, toys, plastic goods, ribbons, etc	There are three choultries and pandals are erected
			4 Janardanaswamy Rathothsavam	On Phalguna Suddha Purnima (February-March) 1 day	Local, religious	Janardanaswamy	Local congregation Hindus		Md Syed Baji Urs is celebrated for 2 days in memory of the saint Ravana Brahma Uthsavam is celebrated in the city in October every year
23	48 Kothuru	2 miles from Eluru	Gonthelamma festival	In Bhadrapadam (August-September) 9 days	Local, religious	Gonthelamma	Local congregation Scheduled Castes		Beerappa Uthsavam is celebrated in Sravanam (July-August) Ganganamma Kolupu is celebrated during Sankranti

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				1 ELURU TALUK—*Contd*					
24	51 Ponangi	About 3 miles from Powerpet Railway Station	Vynatheyaswamy festival	Magha Bahula Chathurdasi (January-February) and Asviyuja Suddha Dasami (September-October) 1 day	Local, religious	Vynatheyaswamy, Sivalingam	Local congregation Hindus		Gonthelamma festival is celebrated for 10 days in Asviyujam (September-October)
25	55 Madepalle	3 miles from Eluru on Eluru-Sriparru road	Mallikarjunaswamy festival	On Sankranti day (January 14th) 1 day	Local, religious	Mallikarjunaswamy, stone Sivalingam	Local congregation Hindus		This festival is celebrated for a day on Vaikunta Ekadasi also Sri Rama Navami is celebrated for a
						day on Chaitra Suddha Navami (March-April) Ganganamma Koluvu is celebrated in the village when epidemics prevail in the village Yagnam and Aradhana are performed in Alekhswamy Mandir once in 3 years			
26	57 Jalipudi	One mile from Eluru-Sriparru road and 3 miles from Eluru	Baneswaraswamy festival	Pushya Suddha Dwadasi (December-January) 1 day	Local, religious	Baneswaraswamy, stone Sivalingam	Local congregation Hindus		Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) Durga Pujas are performed for 10 days from Asviyuja Suddha Vidiya to Dasami (September-October)
27	58 Gudivakalanka	12 mies from Eluru	Kunthi Devi Panduga	From October 15th 5 days	Local religious	Kunthi Devi	Local congregation Scheduled castes		Sri Rama Kalyanam is celebrated for 9 days from Chaitra Suddha Padyami to Navami (March-April)
28	59 Chataparru	About 14 miles from Eluru	Ganganamma Jatara	No fixed date Once in 10 or 15 years	Local, religious	Ganganamma	Local congregation Hindus		

29	65 (a) Vegavaram	5 miles from Eluru by road	Gangananma Jatara	Once in 2 or 3 years in May 10 days	Local, religious	Gangananma	Local congregation Hindus		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March–April) in Sri Rama temple
30	65 (d) Galayagudem	On Eluru–Jangareddygudem bus road at a distance of 5½ miles from Eluru	Achamma Perantalu	From January 29th 3 days	Local, religious	Achamma	Local congregation Hindus		Harikathas, dramas and bhajans afford entertainment to the visitors There is free feeding to some extent
31	66 (a) Nagula-devunipadu hamlet of Sanigudem	On Eluru–Jangareddygudem road at a distance of 6 miles from Eluru and 4 miles from Dendulur Railway Station	Gangananma and Pothuraju Pujas	On the last Sunday in every month	Local, religious	Gangananma and Pothuraju, stone images in human form	Local congregation Gamallas		Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March–April)
32	67 (b) Ganga-nnagudem hamlet of Gudigunta	1 mile from Eluru–Jangareddygudem road at the 6th mile and 2 miles from Dendulur Railway Station	Sri Rama Navami	From Chaitra Suddha Navami (March–April) 5 days	Local, religious	Sri Rama	Local congregation Hindus		Gangananma Puja is performed occasionally Animals are sacrificed to the deity
33	68 Medinaraopalem	2 miles from Munduru on Eluru–Jangareddygudem road, 5 miles from Dendulur Railway Station and 12 miles Eluru	Village deities Jatara	No fixed date 1 day	Local, religious	Gangananma, Maddiramma and Mahalakshmamma	Local congregation Hindus		Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March–April)
34	70(b) Narasimhapuram	1½ miles from the 319th mile on National High way, 2 miles from Sitampet Railway Station and 12 miles from Eluru	Gangananma Jatara	During November–December	Local, religious	Gangananma	Local congregation Hindus		
35	73 Pangidigudem	4 miles from Bhimadole Railway Station and 17 miles from Eluru	Kunthi Devi Panduga	Asviyuja Suddha Padyami to Dasami (September–October) 10 days	Local, religious	Kunthi Devi	Local congregation Adi Andhras		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March–April) in Sri Rama temple
36	75 Thirumalampalem	2 miles from the 7th mile stone of Bhimadole Kamavarapukota road 9 miles from Bhimadole Railway Station and 23 miles from Eluru	Subrahmanya Shashti	From Margasira Suddha Shashti (November–December) 7 days	Local, religious	Subrahmanyaswamy	About 2,000, local and from neighbouring villages Hindus	Eatables, food-stuffs, lanterns, mirrors, combs, pictures, photos etc	Abhishekam on every Monday in Kartikam (October–November) and Jwalathoranam on Purnima in that month are performed to Adimalleswaraswamy

Daily abhisekam is performed during Dhanurmasam Kalyanam is performed on Sivaratri The Lord is taken out in a procession on Sankranti day

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				1 ELURU TALUK—*Contd*					
37	78 Dwaraka Thirumala	12 miles from Bhimadole Railway Station and 24 miles from Eluru	Venkateswaraswamy Kalyanamahothsavam	From Vaisakha Suddha Dasami (April-May) 8 days	Widely known, religious	Venkateswaraswamy, stone image	2 to 3 thousands local and from neighbouring villages Hindus	Sweets, pictures, photos of Gods and various kinds of toys	There are choultries and free feeding This festival is also celebrated for 9 days from Asviyuja Suddha Dasami (September–October) Malleswaraswamy Kalyanothsavam is celebrated for 5 days from Magha Bahula Triodasi (January–February)
38	79 Dorasanipadu	½ a mile from Eluru – Kamavarapukota road 10 miles from Bhimadole Railway Station and 25 miles from Eluru	Ganganamma Jatara	No fixed date 15 days	Local, religious	Ganganamma	Local and from nearby villages Hindus		Sri Venkateswaraswamy uthsavam is celebrated for a day in Pushyam (December – January) in Sri Venkateswaraswamy temple
39	80 Chinapothepalle	12 miles from Chebrole Railway Station and 29 miles from Eluru	Gangalamma Jatara	During August 1 day	Local, religious	Gangalamma	Local congregation Hindus		Sri Rama Navami is celebrated in Chaitra Suddha Navami (March-April) in Sri Rama temple
40	81 Kodigudem	29 miles from Eluru	Gangalamma Jatara	During August 1 day	Local, religious	Gangalamma	Local congregation Hindus		
41	82 Kothapalle	15 miles from Chebrole Railway Station on Vijayawada – Waltair Section of Southern Railway	Gangalamma Jatara	During August 1 day	Local religious	Gangalamma	Local and from nearby villages Hindus	Eatables, foodstuffs clothes earthen toys, agricultural implements etc	

42	85 Kommara North	About 3 miles from Dwaraka Thirumala, 13 miles from Bhimadole Railway Station and 27 miles from Eluru	Ganganamma Jatara	In Chaitram (March-April) or in Vaisakham (April-May) 1 day	Local, religious	Ganganamma	Local and from nearby villages Hindus		
43	86 Kommara South	12 miles from Chebrole Railway Station on Vijayawada-Waltair line and 25 miles from Eluru	Gangalamma Jatara	During August 1 day	Local, religious	Gangalamma	Local congregation Hindus		
44	87 Rallakunta	12 miles from Bhimadole Railway Station and 25 miles from Eluru	Gangalamma festival	During August 1 day	Local religious	Gangalamma	Local congregation Hindus		
45	88 Jajulakunta	2 miles from Ghantavarigudem on National Highway about 8 miles from Bhimadole and Chebrole Railway Stations and 22½ miles from Eluru	1 Sri Rama Navami	From Chaitra Suddha Navami (March-April) 3 days	Local, religious	Sri Rama	Local congregation Hindus		
			2 Ganganamma Jatara	No fixed date. 2 days	Local, religious	Ganganamma	Local congregation. Hindus		It is celebrated whenever epidemic diseases prevail in the village
46	92 Kaikaram	A Railway Station on Vijayawada – Waltair Section and 19 miles from Dwaraka Thirumala	1 Valli Subrahmanyaswamy Mahothsavam	From Margasira Suddha Shashti (November-December) 5 days	Local religious	Subrahmanyaswamy	Local and from neighbouring villages Hindus	Eatables, utensils, photos, pictures, toys, etc	Kambalamma Jatara is celebrated whenever epidemics prevail in the village
			2. Venugopalaswamy Teertham	In Magham (January-February) 1 day	Local, religious	Venugopalaswamy	Local and from neighbouring villages Hindus		
47	94 Pulla	A Railway Station on Vijayawada – Waltair Section of Southern Railway	Sri Rama Navami	Chaitra Suddha Navami (March-April) 1 day	Local religious	Sri Rama	Local congregation Hindus		Siva Kalyanam on Sivaratri & Sri Gopalaswamy Kalyanam are also celebrated in the village
48	99 Polasanipalle	1⅛ miles from Bhimadole Railway Station 13 miles from Eluru	Ramalingeswaraswamy festivel	On Sankranti day 14th January Vijaya dasami day i e, on Asviyuja Suddha Dasami (September-October) and on Kartika Suddha Purnima (October-November) 1 day on each occasion	Local, religious	Ramalingeswaraswamy	Local congregation Hindus		Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) Bhajans are performed Goats, fowls, sheep and he-buffaloes are sacrificed to the village deity Ganganamma occasionally

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	ELURU TALUK—*Concld*								
	103 Kothagudem	A Railway Station on Vijayawada - Waltair Section of Southern Railway and 10 miles from Eluru	Mahalakshmamma Jatara	Once in 10 years during Magham (January-February) 7 days	Local, religious	Mahalakshmamma	Local congregation Hindus		
50	105 Dendulur	½ mile from Madras-Calcutta National Highway and 2 miles from Dendulur Railway Station on Vijayawada-Waltair line	Sri Rama Navami	From Chaitra Suddha Tadiya (March-April) 5 or 6 days	Local, religious	Sri Rama	Local congregation Hindus		
51	111 Gundugolanu	On National Highway 1½ miles from Seetampet Railway Station on Vijayawada — Waltair line and 8 miles from Eluru	Varala panduga or Ammavari Sambaram	From first Sunday after Bhadrapada Suddha Chaviti (August-September) 2 days	Local, religious	Mahishasura mardhani, a picture	Local congregation Hindus		Nitya deepa, dupha naivedyams are performed in the temples of Lord Siva, Venkateswara, Anjaneya and Sri Rama Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
52	112 Agadallanka	10 miles from Bhimadole Railway Station of which 4 miles are by road and 6 miles by foot	Mahalakshmamma and Maddiravamma Sambaram	No fixed date 5 days	Local, religious	Mahalakshmamma and Maddiravamma	Local congregation Hindus		Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April) Free feeding is arranged to some extent Nitya naivedyam to the Lord is performed in Sri Rama temple

53	115 Paidi-chinta-padu	About 6 miles from Pallewada Railway Station on Gudivada-Bhimavaram branch line and about 14 miles from Eluru	Kunthi Devi Panduga	From Asviyuja Suddha Dasami (September-October) 5 days	Local, religious	Kunthi Devi	Local congregation Adi Andhras		Sri Rama Navami is celebrated for 9 days from Chaitra Suddha Navami (March - April) Ganganamma Jatara is celebrated for a day during November

2 CHINTALAPUDI TALUK

1	20 (a) Sivapuram hamlet of Endapalle	About 38 miles from Eluru Railway Station on the Vijayawada—Waltair section of the Southern Railway	Ankamma festival	In Pushyam (December-January) 4 days	Local, religious	Ankamma	1,000, local and from neighbouring villages Hindus		
2	23 Chinta-lapudi	The taluk headquarters, 30 miles from Eluru Railway Station and is connected by bus	Viswanatha Asramam festival	Asviyuja Suddha Padyami to Dasami (September-October) 10 days	Local, religious	Image of Kalika Devi in human form	Local congregation Hindus		Anjaneya festival and the village deities festivals are also celebrated
3	24 Recherla	On the Eluru—Allapalle road 3 miles from Chintalapudi and 33 miles from Eluru Railway Station	Ganganamma Tiruna-la	Sravana Suddha Panchami to Dasami (July-August) 6 days	Local, religious	Ganganamma, stone idol	Local congregation Hindus		In the temple of Sri Rama, Sri Rama Kalyanothsavam is celebrated for 10 days from Chaitra Suddha Padyami to Dasami
4	27 Makki-navari-gudem	10 miles from Chinta-lapudi and 45 miles from Eluru Railway Station	1 Kanaka-durgamma Tiru-nala	Chaitram (March-April) 5 days	Local, religious	Kanakadurgamma, stone image	Local congregation Hindus		
			2 Sita Rama Kal-yanothsa-vam	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sita and Rama, stone images in human form	Local congregation Hindus		Pandals are erected
5	29 Krishna-puram	8 miles from Chinta-lapudi and 32 miles from Bhimadole	Sukharama festival	During first or second week of April 1 day	Local, religious	Sukharama earthen images prepared for the occasion	Local congregation Hindus		
6	34 Epigunta	10 miles from Chinta-lapudi and 33 miles from Bhimadole	Anjaneya-swamy festival	Vaisakha Suddha Ekadasi and Dwadasi (April-May) 2 days	Local, religious	Sri Anjaneyaswamy, stone image in human form	2,000, local and from neighbouring villages Hindus	Lanterns, torch-lights, mirrors and combs	Pandals are put up

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				2. CHINTALAPUDI TALUK-*Concld*					
7	42 Borrampalem	16 miles from Chintalapudi	Bata Gangamma festival	Once in a year according to the convenience of the villagers soon after the harvest 4 or 5 days	Local, religious	Bata Gangamma, $4\frac{1}{2}$ feet high brass image in human form	5,000, local and from neighbouring villages Hindus	Sweet meats, utensils, lanterns, pictures, photos, books, mill cloth and toys	Pandals are put up
8	53 (a) Jeelakarragudem hamlet of Guntupalle	4 miles from Kamavarapukota	Jeelakarragudem Tirunala	Four or five Mondays in Kartikam (October–November) 4 or 5 days	Widely known, religious	Dharmalingeswaraswamy Buddha Stupa deified as Sivalingam	In thousands, local and from distant places Hindus		
9	55 Rajupothepalle	1 mile from 9th mile stone on Velagalapalle-Kamavarapukota road and 1 mile from Chintalapudi	Gangamma Jatara	Chaitram (March-April) 1 day	Local, religious	Gangamma, stone idol in female form	Local congregation Hindus		
10	60 Pragadavaram	26 miles from Eluru Railway Station, Tadepalligudem—Chintalapudi bus passes through this village	Ankamma festival	Bhadrapada Suddha Chaviti to Dasami (August-September) 7 days	Local, religious	Ankamma, image of stone in female form	Local and from neighbouring villages Hindus	Utensils, lanterns torchlights, mirrors, combs, Ayurvedic medicines, pictures, photos and earthen toys	There is a choultry
11	64 Urlagudem	1 mile from Chintalapudi and 31 miles from Eluru Railway Station	Poleramma Jatara	During Sankaranti on 14th and 15th January 2 days	Local, religious	Poleramma, a stone	Local congregation Hindus		
12	76 Lingapalem	At 20th mile stone on Eluru — Chintalapudi road The nearest Railway Station is Eluru	Saramma Teertham	From Phalguna Suddha Triodasi (February-March) 6 days	Local, religious	Saramma, stone image	Local and from neighbouring villages All communities	Sweets, utensils, lanterns, torchlights, wooden and earthen toys	

13	86 Mudicherla	4 miles from Bhogolu 21 miles from Chintalapudi and 25 miles from Powerpeta Railway Station	1	Sri Rama Navami	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama	Local congregation Hindus		
			2	Beerayya Aradhana	Vaisakham (April-May) 1 day	Local, religious	Beerayya, stone idol in human form	Local congregation Mostly Kuruvas		
14	87 Badarala	15 miles from Eluru Railway Station and 24 miles from Chintalapudi		Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Rama, image in human form	Local congregation Hindus		Free feeding is arranged
15	95 Kamavarapu kota	17 miles from Bheemadole Railway Station 20 miles from Chintalapudi and 22 miles from Eluru		Veerabhadraswamy festival	Magha Suddha Purnima and Bahula Padyami (January-February) 2 days	Local, religious	Sri Veerabhadraswamy with his spouse Bhadrakali, stone image	2,000, Local and from neighbouring villages Hindus	Sweets, torchlights, lanterns, pictures, and photos	
16	98 Tadikalapudi	About 9 miles from Kamavarapukota, 13 miles from Eluru Railway Station and 30 miles from Chintalapudi		Gangeswaraswamy festival	Magha Suddha Ekadasi to Chaturdasi (January – February) 4 days	Local, religious	Gangeswaraswamy, swayambhoo Sivalingam	Local congregation Hindus		Ganganamma Jatara is celebrated for a week Sri Rama Navami is also celebrated for 1 day on Chaitra Suddha Navami (March-April)

3 POLAVARAM TALUK

1	29 Taduvoi	On Dummagudem Jangareddigudem State Highways road, 5 miles from Jangareddigudem and about 37 miles from Polavaram		Siva Kalyanam	From Magha Bahula Triodasi (January-February) 3 days	Local, religious	Lord Siva, stone Sivalingam	10,000, local and from distant places Hindus	Brassware, toys, etc	Pandals are erected besides making protected water supply and arranging medical aid
2	35 Ganapavaram	About 5 miles from Jangareddigudem		Devi Kanakadurga festival	From Phalguna Suddha Purnima (February–March) 6 days	Local, religious	Devi Kanakadurga	8,000, local and from nearby villages Hindus	Brassware, toys, etc	Pandals are erected
3	57 Kondrukota	9 miles from Polavaram by road and 30 miles from Kovvur Railway Station		Sri Rama Navami	Chaitra Suddha Navami (March–April) 1 day	Local, religious	Sri Rama Lakshmana and Sita, gold coloured metal images	Local congregation Hindus		Every year pujas are performed to the village deities Pothuraju and Durgalamma
4	61 Polavaram	24 miles from Kovvur Railway Station on Vijayawada — Waltair Section from where it is connected by bus and steam launch over Godavari River		Kademma festival	From Chaitra Suddha Purnima (March-April) to Vaisakha Suddha Purnima (April–May) One month	Local, religious	Kademma, village deity	Local and from neighbouring villages Hindus	Eatables, toys, clothes, vegetables, pots, lanterns, torchlights, mirrors, combs, etc	

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				3 POLAVARAM TALUK—*Concld*					
5	103 Jangareddigudem	30 miles from Polavaram and 32 miles from Eluru Railway Station	Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April) 9 days	Local, religious	Sri Rama, Sita and Lakshmana images	Local congregation Hindus		
6	104 Bayyanagudem	27 miles from Polavaram and 34 miles from Nidadavole Railway Station	Subrahmanyeswaraswamy Shashti	From Margasira Suddha Shashti (November-December) 5 days	Local, religious	Subrahmanyaswamy, image in the form of a serpent	3,000, local and from neighbouring villages Hindus	Sweetmeats, coconuts, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, clothes and boxes etc	There is a choultry and pandals are erected
7	118 Parimpudi	22 miles from Polavaram and equi-distant from Kovvur, Tadepalligudem and Nidadavole Railway Stations at 32 miles away	Madana Venugopalaswamy festival	From Vaisakha Suddha Ekadasi (April-May) 5 days	Local, religious	Madana Venugopalaswamy	Local congregation Hindus		Village deity Chintalamma Kolupu is celebrated for 3 days when smallpox breaks out in the village
8	124-A Pattisam (Pattasachala Kshetram)	2 miles from Polavaram and 16 miles from Kovvur Railway Station	Mahasivaratri	From Magha Bahula Triodasi (January-February) 5 days	Widely known, religious	Lord Veerabhadreswaraswamy, stone Sivalingam with the impression of two embracing arms	1,00,000, from all over India Hindus	Foodstuffs, eatables, utensils, torchlights, mirrors, combs, earthen and wooden toys, pictures and photos, books, mill, handloom and readymade clothes, Ayurvedic medicines, agricultural implements, etc	There are choultries and free feeding is arranged Pandals and sheds are erected for the visitors

9	126 Gutala	7 miles from Polavaram and 17 miles from Kovvur Railway Station	1 Sri Anjaneyaswamy Jayanthi uthsavam	Margasira Suddha Triodasi (November-December) 5 days	Local, religious	Sri Anjaneya, stone image	Thousands of people local and from neighbouring villages Hindus	Foodstuffs, eatables, glassware, lanterns, torchlights, mirrors, combs, pictures, photos, books, cloth, readymade dresses, toys of earth, wood and paper	Pandals are erected and there is free feeding
			2 Hanuman-jayanti	Kartikam (October-November) 5 days	Local, religious	Sri Anjaneya, stone image	Local congregation Hindus		This festival is celebrated in the hamlet Kothapattisam
								Mutyalamma and Potlamma Jataras are celebrated in the village once in 2 or 3 years according to the convenience of the villagers	

4 KOVVUR TALUK

1	1 Nandigudem	2½ miles from Jangareddigudem — Chityala road and 13 miles from Kovvur	Kanakadurga Teertham	Phalguna Suddha Prunima to Bahula Chavithi (February-March) 5 days	Local, religious	Kanakadurga image with 8 hands in a sitting posture on a lion	Local and from the neighbouring villages All communities		There is a free feeding to some extent Dramas, bhajans and Harikathas afford entertainment to the visitors
2	2 Guddigudem	4 miles from Gopalapuram which is on Jangareddigudem — Prakkilanka bus route and 29 miles from Kovvur by road	Sri Prasanna Anjaneya Jayanthi uthsavam	Margasira Suddha Triodasi (November-December) 1 day	Local, religious	Sri Prasanna Anjaneyaswamy, stone image	1,500, local and from nearby villages All communities	Cocoanuts, lanterns, torches, mirrors, combs, photos, clothes toys, sweets, fruits, etc	There is a poor feeding to some extent, Harikatha or music performances afford entertainment to the visitors
3	9 Gajjaram	On Jangareddigudem—Kovvur bus route, at a distance of 15 miles from Kovvur Railway Station River Godavari is at a distance of a mile from the village	1 Mutyalamma Jatara	No fixed date 1 day	Local, religious	Mutyalamma, village deity	Local congregation Hindus		
			2 Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus	..	
4	11 (c) Prakkilanka h/o Tallapudi	On the banks of the River Godavari, and on the Kovvur—Jangareddigudem bus route, 14 miles from Kovvur It has boat approach also on the river	Visweswaraswamy kalyanam	Jaistha Suddha Purnima (May-June) 1 day	Local, religious	Visweswaraswamy	Local congregation Hindus	..	Mavullamma Jatara is celebrated during harvest times

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1	2	3	4	5	6	7	8	9	10
				4 KOVVUR TALUK—*Contd*					
5	12 Vegeswarapuram	On the banks of river Godavari on the Narasapur — Prakkilanka road at 13 miles from Kovvur Railway Station	1 Mahalakshmamma Jatara	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Mahalakshmamma, stone image in the form of Sakthi	Local and from the neighbouring villages Hindus	Foodstuffs, eatables, mirrors, combs, lanterns, bamboo articles, pictures, photos and toys	Swings, and lotteries afford entertainment to the visitors Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April) Ganapathi Navarati othsavam is celebrated for 9 days from Bhadrapada Suddha Chaviti (August-September)
			2 Sri Venkateswara Teertham	Kartika Suddha Purnima (October-November) 1 day	Local, religious	Lord Venkateswara	Local congregation Hindus		
6	15 Malakapalle	On the Eluru—Kovvur bus route at a distance of 10 miles from Kovvur Railway Station	Mutyalamma Teertham	From Margasira Suddha Ekadasi (November-December) 1 day	Local, religious	Mutyalamma image 5 feet high in human from	About 4,000, local and from the neighbouring villages Hindus	Foodstuffs, eatables mirrors, combs, utensils, lanterns, torches, pictures, photos, baskets, toys of earth and wood	Siva Kalyanam is celebrated for 5 days from Phalguna Suddha Ekadasi to Purnima (February-March)
7	16 Ravurupadu	About 4 miles from Kovvur	Mutyalamma Jatara	During first week of November 2 days	Local, religious	Village deity Mutyalamma	Local and from the neighbouring villages All communities	Foodstuffs, eatables, utensils, mirrors, combs, clothes and toys etc	Dances and recorded music afford entertainment to the visitors
8	17 Peddevam	11 miles from Kovvur Railway Station	Garlamma Teertham	From Chaitra Suddha Padyami (March-April) 2 days	Local, religious	Village deity Garlamma	Local and from the neighbouring villages All communities	Eatables, utensils, mirrors, combs, lanterns, torches and toys etc	Ganapati Navaratries are celebrated from Bhadrapada Suddha Tadiya (August-September) Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)

9	19 Kumara-devam	On the banks of the river Godavari and 5 miles from Kovvur Railway Station	1 Dhanur-masothsavam	Pushyam (December-January) December 15th to January 15th 30 days	Local, religious	Lord Venkateswaraswamy	Local congregation Hindus		
			2 Sri Rama Navami	Chaitra Suddha Navami (March-April)	Local, religious	Lord Sri Rama image in human form	Local congregation Hindus		
10	20 Ariki-revula	On the banks of the river Godavari and 2 miles from Kovvur Railway Station There are boat approaches from Rajahmundry and from other places also	1 Pasalamma Jatara	During Chaitram (March-April) No fixed date 1 day	Local, religious	Village deity Pasalamma	Local congregation Hindus		
			2 Sri Rama Navami	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Lord Sri Rama	Local congregation Hindus		Maha Sivaratri is celebrated for a day in Siva temple on Magha Bahula Chaturdasi (January-February)
11	21 Dom-meru	2 miles from Kovvur	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	1,000, local congregation Hindus		Temporary sheds are erected for the pilgrims
12	22 Pena-kametta	3 miles from Kovvur	Arlamma Jatara	Vaisakham (April-May) 2 days	Local, religious	Village deity Arlamma	Local congregation Hindus	Crockery, aluminium, utensils, sweets, pots, lanterns, mirrors, combs, pictures, and photos, books and toys, etc	Sri Madanagopalaswamy kalyanam is celebrated on Vaisakha Suddha Ekadasi (April-May) Sri Ramalingeswaraswamy kalyanam is celebrated on Asviyuja Suddha Dasami (September-October) and Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April) Bhajans are performed on every Monday, Friday and Ekadasi in Rama temple
13	23 Dharma-varam	On the Kovvur—Polavaram bus route at a distance of 8 miles from Kovvur Railway Station	1 Sivaratri	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Lord Malleswaraswamy, stone Sivalingam	Local congregation Hindus		There is a free feeding to some extent Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) in Rama temple
			2 Muthyalamma Jatara	Once in 4, 5 or 10 years (No fixed date) 1 day	Local, religious	Village deity Muthyalamma	3,000, local and from nearby villages	Eatables, laterns, torchlights, mirrors, combs, books, photos, fruits and fancy goods, etc	

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1	2	3	4	5	6	7	8	9	10
				4 KOVVUR TALUK—*Contd*					
14	24 Gowripatnam	On Madras—Calcutta G N T road at a distance of 9 miles from Kovvur Railway Station	Sivaratri	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Lord Mahalingeswaraswamy, stone Sivalingam	Local and from the neighbouring villages Hindus		Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) in Rama temple Subrahmanya Shashti is celebrated for a day on Margasira Suddha Shashti (November-December) in Subrahmanya temple
15	31 Devarapalle	On the Madras—Calcutta road and 13 miles from Kovvur Railway Station	1 Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus		There is free feeding to some extent
			2 Siva festival	From Phalguna Suddha Sapthami to Dwadasi (February-March) 6 days	Local, religious	Lord Siva	Local congregation Hindus		There is free feeding to some extent
6	32 Gopalapuram	On Kovvur—Nidadavole bus route, 24 miles from Kovvur and 18 miles from Nidadavole Railway Station It has communication facilities from Kovvur and Jangareddigudem via Polavaram and from Eluru via Nidadavole	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 5 days	Local, religious	Lord Subrahmanyaswamy	Local and from the neighbouring villages Hindus	Eatables, torch-lights, lanterns, mirrors, combs, pictures, photos and toys made up of earth and wood	Kunthi Devi Panduga or Aradhana is celebrated in the village during October
17	36 Yadavole	At the 6th mile on the Yernagudem—Koyyalagudem road	Subrahmanyeswara Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local and from the near by villages Hindus	Eatables, fruits, cocoanuts, pictures and photos, cut-piece clothes, toys of earth and wood and rubber baloons	Merry-go-rounds, gamblings, dramas, lotteries, Harikathas and musical performances afford entertainment to the visitors

18	44 Thiru-malapuram	2 miles from Seethampet, which is on the Jangareddygudem—Kovvur bus route	Ankalamma Teertham	1 day according to the convenience of villagers	Local, religious	Village deity, Ankalamma	1,000, local and from the neighbouring villages All communities	Eatables, lanterns, torchlights, mirrors combs, ready made dresses, glass utensils, etc	Magic, circus and lotteries afford entertainment to the visitors Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April)
19	52 Rajavaram	30 miles from Tadepalligudem Railway Station and 1 mile from the confluence place of Yerrakalva Bineru and Pulivagu	Sri Subrahmanya Shashti	Margasira Suddha Panchami to Dasami (Novembar-December) 6 days	Local, religious	Lord Subrahmanyaswamy, stone image in a serpent form	2,000, local and from the neighbouring villages All communities	Eatables, lanterns, mirrors, combs, pictures, photos and books, etc	Lotteries, dramas, dances, burrakathas and Harikathas afford entertainment to the visitors There is a poor feeding to some extent Sri Rama Navami is celebrated for 6 days from Chaitra Suddha Navami (March-April) in Sri Rama temple
20	56 Chinnavagudem	4 miles from Yernagudem on the G N T road, 18 miles from Nidadavole Railway Station and 26 miles from Kovvur	Dhanurmasothsavam	Pushyam (December-January) 30 days	Local, religious	Lord Vishnu	Local congregation Hindus		Sivaratri is celebrated for 4 days from Magha Bahula Chathurdasi (January-February) in Siva temple Bata Gangalamma Aradhana is performed once in a year
21	62 Tyajampudi	2½ miles from Yernagudem, which is at the 34th mile on Eluru-Yernagudem road and 12 miles from Nidadavole Railway Station	Gonthalamma panduga	During October No fixed date 1 day	Local, religious	Village deity Gonthalamma	Local congregation. Malas		
22	63 Kurukuru	12 miles from Nidadavole Railway Station	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy, image in the form of a serpent	Local and from the four neighbouring villages Hindus		
23	66 Korumamidi	At the 7th mile on Nidadavole—Yernagudem road	1 Subrahmanya Shashti	From Margasira Suddha Shashti (November-December) 5 days	Local, religious	Lord Subrahmanya	Local congregation Hindus	.	..
			2 Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Sri Rama	Local congregation Hindus		Mavillamma Jatara is also celebrated for 2 or 3 days every year
			3 Mahasivaratri	From Magha Bahula Chathurdasi (January-February) 5 days	Local, religious	Lord Siva	Local congregation Hindus		..

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1	2	3	4	5	6	7	8	9	10
				4 KOVVUR TALUK—*Contd.*					
24	68 Chik-kala	2½ miles from Nidadavole-Yernagudem road, 7½ miles from Nidadavole Railway Station and 15 miles from Kovvur	1 Sri Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 5 days	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus		
			2 Patemma Jatara	Once 8 or 9 years 2 days According to the convenience of the villagers	Local, religious	Village deity Patemma	Local congregation Hindus	Eatables, mirrors, combs and toys, etc	Dramas afford entertainment to the visitors
25	69 Tadi-malla	6 miles from Nidadavole Railway Station by road and 20 miles from Kovvur	1 Maha-sivaratri festival	From Magha Bagula Triodasi (January-February) 2 days	Local, religious	Lord Siva	Local congregation All communities		
			2 Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus		Animals are sacrificed to the village deity Mallamma when epidemics prevail in the village
26	73 Thimmaraju-palem	4 furlongs from Nidadavole — Yernagudem road and 1½ miles from Nidadavole Railway Station	Venugopalaswamy Kalyanam	Visakha Suddha Ekadasi to Purnima (April-May) 5 day	Local, religious	Lord Venugopalaswamy	Local and from the near by villages Hindus		
27	II Nidada-vole	A Railway Station on the Madras—Calcutta Railway line There is also boat approach to this village via Godavari canals 12 miles from Kovvur by rail and 15 miles by road	1 Nanga-lamma Jatara	In May 3 or 4 days Once in 5 or 6 years	Local, religious	Village deity Nangalamma, image in female form	Thousands of people local and from the neighbouring villages Hindus	Eatables, utensils, lanterns, torch-lights, mirrors, combs, pictures, books, photos and toys etc	

			2 Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus		There is poor feeding to some extent
			3 Madanagopalaswamy festival	On Sravana Bahula Ashtami (July-August) 1 day	Local, religious	Lord Madanagopalaswamy	Local congregation Hindus		Sri Golingeswaraswamy Kalyanam is celebrated for 5 days from Magha Bahula Chaturdasi (January-February) Ganapathy Navaratrulu are celebrated for 9 days from Bhadrapada Suddha Chaviti (August-September) Sri Satyanarayanaswamy Kalyanam is celebrated for 5 days from Magha Suddha Triodasi (January - February) Saibaba Uthsavam is celebrated after the Antarvedi Theertham every year
28	77 Unagatla	½ mile from Narsapur-Prakkilanka road 2½ miles from Chagallu Railway Station, 5 miles from Nidadavole Railway Station and 11 miles from Kovvur	Sri Subrahmanya Shashti	On Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanya image in the form of a serpent carved on a stone	Local congregation Hindus	Eatables, lac toys, etc	Mahalakshmamma Jatara is celebrated when epidemic diseases prevail in the village
29	78 Chagallu	There is a Railway Station 2 miles from the village, 6 miles from Nidadavole and 9 miles from Kovvur	Sri Subrahmanyaswamy Shashti	From Margasira Suddha Shashti (November - December) 5 days	Local, religious	Lord Subrahmanyaswamy	1,000, local and from the neighbouring villages Hindus	Eatables, utensils, torchlights, lanterns, mirrors, combs, pictures and photos clothes, toys of earthen and wood, bangles, agricultural implements, boxes and baskets	There is a choultry and there is free feeding to some extent Patemma (Village deity) Jatara is celebrated for 3 days once in 12 years Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) Ganapathi Navaratrulu are celebrated for 9 days from Bhadrapada Suddha Chavithi (August-September)
30	1 Kovvur	Taluk headquarters, a Railway Station on the Vijayawada — Waltair Railway section and on the right bank of the river Godavari	Kovvuramma Jatara	Chaitra Suddha Padyami (March-April) 4 days	Local, religious	Village deity Kovvuramma image in human form with 4 hands	Local congregation Hindus		Varada Gopalaswamy Kalyanamahothsavam is celebrated for a day on Vaisakha Suddha Ekadasi (April-May) Mukkoti Ekadasi is celebrated on Margasira Suddha Ekadasi (November-December)
31	81 Pasivedala	A Railway Station on Vijayawada — Waltair section at 2 miles from Kovvur	1 Sri Veerabrahmam garu Uthsavam	From Kartika Bahula Ekadasi (October-November) 3 days	Local, in memory of the saint	Sri Veerabrahmam a saint	Local and from the neighbouring villages All communities		Gogulamma Jatara is celebrated during Sankranti

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1	2	3	4	5	6	7	8	9	10
			4. KOVVUR TALUK—*Contd*						
			2 Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Sri Rama	Local congregation Hindus		
32	84(a) Chandravaram h/o Mallavaram	One mile from Chagallu Railway Station via Mallavaram	Kodanda Ramaswamy Saptaham	During December Once in 2 years 7 days	Local, religious	Lord Kodanda Ramaswamy	5 to 6 hundreds, local and from the neighbouring villages All communities		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April) in Kocanda Ramaswamy temple Ekaham is also celebrated every year
33	84(b) Gowripalle h/o Mallavaram	½ mile from Chagallu Railway Station on Vijayawada — Waltair line	Sri Ramalingeswara Kalyanam	Kartika Bahula Dasami (October-November) 1 day	Local, religious	Lord Ramalingeswara	Local congregation. All communities		Village deity Arlamma Jatara is celebrated for a day once in 4 or 5 years Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
34	86 Madduru	2½ miles from Nidadavole Railway Station and 4½ miles from Kovvur	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanyaswamy	Local congregation Hindus		
35	87 Markondapadu	1½ miles from Chagallu Railway Station, about 10 miles from Nidadavole by canal and 14 miles from Kovvur by road	Subrahmanya Shashti	From Margasira Suddha Shashti (November-December) 2 days	Local, religious	Lord Subrahmanyaswamy, serpent image carved in a stone slab	Local congregation Hindus		Village deities Jatara is celebrated or a day once in 2 or 3 years Arlamma Aradhana is performed for a day every year

36	90 Singa-namup-pavaram	4 miles from Nidadavole on the Eluru—Nidadavole road and 11 miles from Kovvur		Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Sri Rama	Local congregation Hindus	Village deity Udugulamma Sevas are performed every year
37	91 Brah-mana-gudem	A Railway Station on Vijayawada — Waltair section and 16 miles from Kovvur by road	1	Maha Sivaratri	From Magha Bahula Ekadasi to Trioda i (January-February) 3 days	Local, religious	Lord Siva stone Sivalingam	Local congregation Hindus	Kunthidevi Panduga is celebrated in the village
			2	Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Rama, Lakshmana, Bharatha and Satrughna, stone images	Local congregation Hindus	
38	93 Gopa-varam	3 miles from Nidadavole Railway Station and 10 miles from Kovvur by road		Sri Venugopalaswamy Kalyanam	Phalguna Suddha Ekadasi (February-March) 1 day	Local, religious	Sri Venugopalaswamy	Local congregation Hindus	Subrahmanya Shashti is celebrated on Margasira Suddha Shashti (November-December)
39	100 Atla-padu	4 furlongs from Nidadavole Railway Station and 1 mile from Nidadavole — Polavaram road		Abhishekam to Lord Siva	Kartikam (October-November) 4 days Every Monday	Local, religious	Lord Siva, stone Sivalingam	Local congregation Hindus	
40	101 Setti-peta	2 miles from Nidadavole Railway Station and 13 miles from Kovvur Thallapalem is the hamlet of the village	1	Nangalamma Jatara	During Sankranti Pushya Suddha Panchami (December-January) 3 days	Local, religious	Nangalamma	Local and from the neighbouring villages Hindus	
			2	Sri Seetha Ramaswamy Kalyanamahothsavam	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Sri Rama	Local and from the neighbouring villages Hindus	
		-	3	Mavullamma procession festival	Pushya Suddha Panchami (December - January) 1 day	Local, religious	Mavullamma, brass pot	Local congregation Hindus	
41	102 Singa-varam	2 miles from Nidadavole Railway Station and 12 miles from Kovvur		Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Rama, images of Rama, Lakshmana, Sita and Anjaneya	Local congregation Hindus	
42	103 Pend-yala	8 miles from Nidadavole Railway Station	1	Sri Sakaleswaraswamy Kalyanam	From Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Local, religious	Sri Sakaleswaraswamy	Local congregation Hindus	

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1	2	3	4	5	6	7	8	9	10
			4 KOVVUR TALUK—*Concld*						
			2 Village deities Jatara	During Sankranti i e January 14th 2 or 3 days	Local religious	Chintalamma and Adilakshmamma	Local and from neighbouring villages Hindus	Eatables, fruits, etc	Sri Rama Navami celebrated for 5 days from Chaitra Suddhi Navami (March-April) in Rama temple
43	106 Koru-palle	6 miles from Nidadavole Railway Station, 16 miles from Kovvur	Sri Subrahmanyaswamy festival	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Sri Subrahmanyaswamy, image in the form of a serpent	Local congregation Hindus		Village deity Korupallemma Jatara is celebrated for 2 days once in 3 years
			5 TADEPALLIGUDEM TALUK						
1	2 Marel-lamudi	11 miles from Chebrole Railway Station and 15 miles from Tade-palligudem	Somalamma and Ganga Devi Jatara	Once in 3 or 5 years 1 day according to the convenience of thevillagers	Local, religious	Somalamma -- village deity, Ganga Devi-tutelary deity	Local congregation Hindus		
2	5 Nalla-jarla	On the Madras—Calcutta G N T road, 11 miles from Chebrole Railway Station and 13 miles from Tade-palligudem	1 Sri Lakshmi-narayanaswamy Kalyana-mahothsavam	From Magha Suddha Ekadasi (January-February) 5 days	Local, religious	Sri Lakshminarayanaswamy, image in human form in a reclining posture with a lotus sprouting from the umbilicus with Lord Brahma sitting on it	Local congregation Hindus		Village deity Jatara is celebrated once in 4 or 5 years in the village
			2 Sri Venu-gopala-swamy Kalyanam	Chaitra Suddha Ekadasi (March-April) 1 day	Local religious	Sri Venugopalaswamy, image in human form with a flute at the mouth	Local congregation Hindus		

3	9 Ananthapalle	On Madras — Calcutta G N T road at 16 miles from Tadepalligudem Railway Station and 30 miles from Eluru	1	Sri Subrahmanya Shashti	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Sri Subrahmanyaswamy	Local congregation Hindus		
			2	Sri Madanagopalaswamy kalyanam	From Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Sri Madanagopalaswamy	Local congregation Hindus		
			3	Dandu Ganga Bhavani seva	From next day of Sankranti January 15th 2 days	Local, religious	Dandu Ganga Bhavani	Local congregation Hindus		
4	23 Kondruprole	3 miles from Tadepalligudem Railway Station on the Vijayawada-Waltair section		Veeramma festival	From Magha Suddha Ekadasi (January-Febuary) 5 days	Local, religious	Veeramma village deity	Local congregation Hindus		A festival is celebrated to Sri Veereswraswamy (Siva) on Asviyuja Suddha Dasami (September-October) in Siva temple
5	28 Madhavaram	On Eluru — Bhimavaram bus route at 5 miles from Nawabpalem Railway Station on the Vijayawada — Waltair section, 12 miles from Tadepalligudem and 40 miles from Eluru	1	Poleramma festival	From Chaitra Suddha Padyami (March-April) 3 days	Local, religious	Village deity, Poleramma	400, Local and from nearby villages Hindus	Eatables, toys, Cocoanuts, etc	In the entire Pushyam (December-January) in the Rama temple, every day pujas and processions are performed
			2	Subrahmanya Shashti	From Margasira Suddha Shashti (November-December)	Local, religious	Lord Subrahmanyeswaraswamy	400, Local and nearby villages Hindus	Eatables, cocoanuts, fancy goods, mirrors, combs, and toys, etc	
			3	Ramalingeswara festival	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Lord Ramalingeswara	Local congregation Hindus		Devinavarathrulu celebrated for 9 days from Asviyuja Suddha Padyami (September-October)
6	29 Jagannadhapuram	2 miles from Nawabpalem Railway Station and about 6 miles from Tadepalligudem		Sri Malleswaraswamy Kalyanamahothsavam	Chaitra Suddha Padyami (March-April) 1 day	Local religious	Lord Malleswaraswamy	Local congregation Hindus		Muthyalamma festival is celebrated during the month of January
7	44 Kasipadu	7 miles from Tadepalligudem		Kasamma Jatara	In December 1 day	Local, religious	Village deity, Kasamma	Local congregation. Hindus		
8	45 Mudunuru	2 miles from Tadepalligudem — Bhimavaram bus route and 4 miles from the Tadepalligudem Railway Station		Gubbalamma Jatara	From next day of the Sankranti (January 15th) 2 days	Local, religious	Village deity, Gubbalamma	Local congregation Hindus		

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1	2	3	4	5	6	7	8	9	10
				5 TADEPALLIGUDEM TALUK—*Contd*					
9	54 Pentapadu Agraharam	About 2 miles from Tadepalligudem	Ramalingeswaraswamy festival	In Magham (January-February) 3 days	Local, religious	Lord Ramalingeswaraswamy, stone Sivalingam	8,000, local and from neighbouring villages Hindus		
10	62 Padamara Vipparru	4 miles from Pentapadu on Bhimavaram-Tadepalligudem bus route and at 7 miles from Tadepalligudem Railway Station	1 Mahankali Mahalakshmamma Jatara	From Phalguna Bahula Chaturdasi (February-March) 5 days	Local, religious	Mahankali Mahalakshmamma	1 000, local and from neighbouring villages All communities	Eatables, utensils, lanterns, torchlights, mirrors, books, combs, pictures and photos, clothes, bamboo articles, toys, etc	Sri Rajeswaraswamy festival is celebrated for 5 days from Phalguna Bahula Navami to Triodasi (February-March) Sri Janardhanaswamy Kalyanam from Magha Suddha Navami to Triodasi (January-February)
							Sri Seetharamaswamy festival is celebrated for 5 days from Chaitra Suddha Ashtami (March-April) Sri Adikesavaswamy festival is celebrated for 5 days from Vaisakha Suddha Ekadasi (April-May)		
			2 Sri Subrahmanya Shashti	From Margasira Suddha Panchami to Navami (November-December) 5 days	Local, religious	Lord Subrahmanyaswamy, image in the form of serpent	1,000, local and from neighbouring villages All communities	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures and photos, clothes, bamboo articles, toys, etc	
11	70 Badampudi	A Railway Station on Vijayawada — Waltair section 4 miles from Tadepalligudem	Anjaneyaswamy festival	From Margasira Suddha Ekadasi (November-December) 3 days	Local, religious	Anjaneyaswamy	2,000, local and from the neighbouring villages Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, clothes, toys and books of songs, etc	There is a choultry and free feeding to some extent

12	82 Pedanindrakolanu	2 miles from Eluru—Bhimavaram bus route and about 10 miles from Chebrole Railway Station on Vijayawada—Waltair line	Bhimeswaraswamy festival	From Magha Bahula Ekadasi (January-February) 5 days	Local, religious	Sri Bhimeswaraswamy, stone Sivalingam	6,000, local and from the neighbouring villages Hindus		
13	96 Kakaramilli	10 miles from Undi Railway Station on Nidadavole–Narsapur section	Mutyalamma festival	From Sankranti (January 14th) 2 days	Local, religious	Village deity Mutyalamma	Local congregation All communities		
14	99 Ganapavaram	12 miles from Chebrole and also from Tadepalligudem Railway Stations	Maremma festival	In February 5 days	Local, religious	Village deity Maremma, awe-inspiring image	2,000, local and from the neighbouring villages All communities	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill cloth, handloom cloth, agricultural implements, fowls and goats, etc	There are choultries and free feeding to some extent
15	105 Valluru	On the Tadepalligudem—Bhimavaram road, $9\frac{1}{2}$ miles from Tadepalligudem Railway Station	Katlamma Jatara	On 14th January Once in 2 years 1 day	Local, religious	Village deity Katlamma	Local congregation All communities		Devi Navarathrosthavams are celebrated for 10 days in Bala-Tripura Sundari temple from Asviyuja Suddha Padyami Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) in Rama temple Sri Kapileswaraswamy festival is celebrated on Magha Bahula Chaturdasi (January-February) for 1 day in Siva temple
16	109 Pippara	On Tadepalligudem-Bhimavaram bus route and 7 miles from Tadepalligudem Railway Station on the Vijayawada-Waltair Railway line	Mahalakshmamma Teertham	In March 3 days	Local, religious	Village deity Mahalakshmamma	Local and from the neighbouring villages All communities		
17	112 Muggulla	$\frac{1}{2}$ mile from Tadepalligudem — Bhimavaram bus road, 10 miles from Tadepalligudem Railway Station on the Vijayawada—Waltair line	Muggullamma Jatara	On Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Village deity Muggullamma	Local congregation Hindus		

6 TANUKU TALUK

1	1 Kaldari	A Railway Station on Nidadavole - Narsapur line at a distance of 7 miles from Tanuku	Ramalingeswaraswamy Kalyanam	From Phalguna Suddha Ekadasi to Purnima (February--March) 5 days	Local, religious,	Ramalingeswaraswamy, stone Sivalingam	Local congregation Hindus		The village deities Maremma, Mutyalamma, Mahalakshmamma Teerthams are celebrated on Magha Suddha Purnima (January-February) These Teerthams actually commence from Magha Suddha Sapthami (January-February) The Jataras for the village deities are performed once in 5 or 6 years when goats and fowls are sacrificed

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1	2	3	4	5	6	7	8	9	10
				6 TANUKU TALUK-*Contd*					
2	2 Velivennu	6 furlongs from Kaldari Railway Station, 5 miles from Nidadavole and 8 miles from Tanuku	Mahankalamma Teertham	On Chaitra Bahula Amavasaya (March-April) 1 day	Local, religious	Mahankalamma, village deity	Local congregation Hindus		Subrahmanya Shashti is celebrated for 1 day on Margasira Suddha Shashti (November-December) Mukkoti Ekadasi and Bhishma Ekadasi are celebrated on Pushya Bahula Ekadasi (December-January) and Magha Suddha Ekadasi (January-February) for 2 and 4 days respectively
3	7 Kanuru, Agraharam	On the bank of Vasista Godavari 8 miles from Nidadavole Railway Station and also from Tanuku	Ramalingeswaraswamy Kalyanamahothsavam	From Vaisakha Suddha Ekadasi (April-May) 5 days	Local, religious		Local congregation Hindus		Subrahmanya Shashti is celebrated on Magha Suddha Shashti (January-February) Talamma Jatara is celebrated on 14th of January
4	9 Teeparru	Near the bank of Vasista Godavari, on the Narsapur-Prakkilanka road, 7 miles from Tanuku and 10 miles from Nidadavole Railway Station	Narendraswamy Kalyanam	Magha Bahula Ekadasi to Amavasya (January - February) 5 days	Local, religious	Narendraswamy and Bhramaramba Mallikarjunaswamy	Local congregation Hindus		Lakshminarasimhaswamy Kalyanam is celebrated for 5 days from Vaisakha Suddha Ekadasi (April May) Bhramaramba Mallikarjunaswamy Kalyanam is celebrated on Magha Bahula Ekadasi (January-February) Chintalamma Uthsavam is celebrated during Sankranti (January) Suvarchala Panchamukha Anjaneyaswamy Kalyanam is celebrated on Jaistha Suddha Ekadasi (May-June)
5	10 Velagadurru	5 miles from Tanuku via Undrajavaram	Visweswaraswamy and Malleswarasawmy	Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Local, religious	Visweswaraswamy and Malleswaraswamy	Local congregation Hindus		
6	11 Thadiparru	3 miles from Satyawada Railway Station and on Nidadavole-Narsapur line and 9 miles from Tanuku	Someswrasawmy Kalyanam	Phalguna Bahula Ekadasi to Amavasya (February-March)	Local religious	Someswaraswamy	Local congregation Hindus		Madanagopalaswamy Kalyanam is celebrated for 5 days from Phalguna Suddha Ekadasi to Purnima (February-March) The village deity Jatara is also celebrated

7 12 Undrajavaram	5 miles from Tanuku	Subrahmanya Shashti	Margasira Suddha Shashti (November-December)	Local, religious	Lord Subrahmanyaswamy in the form of serpent	Local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, wooden toys, cloth, etc	There are 2 choultries
8 17 Chilakapadu	On the bank of Gosthanadi canal 2 miles from Kaldari Railway Station on Nidadavole-Narsapur line and 7 miles from Nidadavole	Tummalamma Jatara	According to convenience of villagers No fixed date	Local, religious	Tummalamma village deity	1,000, local and from the neighbouring villages Hindus	Sweets, etc	Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April) Pothuvaru Uthsavam is also celebrated
9 18 Pasalapudi	1½ miles from Satyawada Railway Station and 6 miles from Tanuku	Gogulamma Jatara	Once in 3 years 3 days	Local, religious	Gogulamma	Local congregation Hindus		Mahalakshmi Teertham on Phalguna Suddha Purnima (February-March) and Sri Ramalingeswaraswamy Kalyanam for 5 days from Vaisakha Suddha Ekadasi (April-May) are celebrated in the village
10 19 Suryaraopalem	2 miles from Satyawada Railway Station and 7 miles from Tanuku	Sri Rama Navami	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Ramaswamy	Local congregation Hindus		Sri Subrahmanya Shashti is celebrated for 2 days from Margasira Suddha Shashti (November - December)
11 20 Vadluru	1 mile from Tetali on Tanuku Tadepalligudem road and 3 miles from Tanuku Railway Station	Sita Ramaswamy Kalyanam	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sita Ramaswamy	Local congregation Hindus		Gogulamma Jatara is celebrated during Sankranti (January) Someswaraswamy Kalyanam is also celebrated
12 21 Duvva	4 miles form Tanuku Railway Station and 7 miles from Tadepalligudem Railway Station	1 Nageswaraswamy Kalyanam	Magha Bahula Navami to Phalguna Suddha Padyami (January-February) 8 days	Local, religious	Nageswaraswamy, Sivalingam	Local and from the neighbouring villages Hindus		
		2 Kesavaswamy Kalyanam	Vaisakha Suddha Ekadasi to Bahula Padyami (April-May) 6 days	Local, religious	Sri Kesavaswamy	Local and from the neighbouring villages Hindus		
		3 Venugopalaswamy Kalyanam	Phalguna Suddha Navami to Bahula Padyami (February-March) 7 days	Local, religious	Sri Venugopalaswamy, image in human form	Local and from neighbouring villages Hindus		Sri Rama Navami celebrated on Chaitra Suddha Navami (March-April) at Rama temple
		4 Sita Ramaswamy Kalyanam	Chaitra Suddha Ashtami to Triodasi (March-April). 6 days	Local, religious	Sita Ramaswamy	Local and from neighbouring villages Hindus		

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1	2	3	4	5	6	7	8	9	10
			6. TANUKU TALUK—*Contd*						
			5 Subrahmanya Shashti	Margasira Suddha Panchami to Navami (November-December) 5 days	Local, religious	Subrahmanyaswamy	Local and from neighbouring villages Hindus		
			6 Danamma Teertham	May 5 days	Local, religious	Danamma	10,000, local and from neighbouring villages Hindus	Eatables, utensils, combs, mirrors, photos, toys, etc	
			7 Mahalakshmamma and Mullamma Teertham	On the Tuesday just before Jaistha Suddha Purnima (May-June) 1 day	Local, religious	Mahalakshmamma, Mullamma	Local congregation Hindus		
13	22 Teetali	By the side of Attili canal and 2 miles from Tanuku	1 Rajeswaraswamy Kalyanam	Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Local, religio	Rajeswaraswamy, Sivalingam	About 6,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, combs, mirrors, pictures, photos, toys, cloth, etc	
			2 Sita Ramaswamy Kalyanam	Chaitra Suddha Ashtami to Dwadasi (March-April) 5 days	Local, religious	Sita Ramaswamy	Local and from neighbouring villages Hindus		
			3 Kodanda Ramaswamy Kalyanam	Chaitra Suddha Ashtami to Dwadasi (March-April) 5 days	Local, religious	Kodanda Ramaswamy	Local congregation Hindus		
			4 Gogulamma Teertham	Magha Suddha Purnima (January February) 1 day	Local, religious	Gogulamma	Local congregation Hindus		

14	I Tanuku	Taluk headquarters and a Railway Station at a distance of about 11 miles from Nidadavole on Nidadavole—Narsapur line There are bus and boat communication facilities also to other towns	Kesavaswamy Kalyanam	Magha Suddha Ekadasi (January-February) 1 day	Local, religious	Kesavaswamy	Local congregation Hindus		Sri Rama Navami on Chaitra Suddha Navami, Surya Sapthaham on Ratha Saptami, Nannaya Jayanti on Ugadi, Nataraja Siddheswara Kalyanam from Sivaratri, Satyanarayanaswamy Kalyanam on Vaisakha Suddha Ekadasi and Subrahmanya Kalyanam on Margasira Suddha Shashti are the other festivals that are celebrated in the town
15	25 Paidiparru	2 furlongs from Tanuku Railway Station	Venkateswaraswamy Kalyanamahotsavam	In Phalgunam (February-March) 1 day	Local, religious	Venkateswaraswamy	Local congregation Hindus		Gogulamma festival in Pushyam (December-January), Gonthi Panduga in Kartikam (October-November) are celebrated
16	26 Mandapaka	2 miles from Tanuku	1 Someswaraswamy Kalyanamahotsavam	Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Local, religious	Someswaraswamy	Local congregation Hindus	..	
			2. Kesavaswamy Kalyanamahotsavam	Phalguna Suddha Dasami to Bahula Padyami (February-March) 7 days	Local, religious	Sri Kesavaswamy in human form with 4 hands holding panchajanyam and padmam in right hands and sudersanachakram and gada in left hands	Local and from neighbouring villages Hindus	.	
			3 Yellaramma Teertham	On Chaitra Suddha Purnima (March-April) 1 day	Local, religious	Yallaramma	Local and from the neighbouring villages Hindus	..	
17	27 Varighedu	3 miles from Relangi Railway Station and 6 miles from Tanuku	Aravambikadevi Jatara	On Asviyuja Bahula Amavasya (September-October). 1 day	Local, religious	Aravambica, stone image in feminine form	Local congregation Hindus		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
18	33 Attili	One mile from its Railway Station on Nidadavole—Narsapur line, 9 miles from Tanuku, 12 miles from Tadepalligudem by road and 18 miles from Nidadavole Railway Station	1 Subrahmanyeswaraswamy Kalyanamahotsavam	From Margasira Suddha Shashti (November-December) 9 days	Local, religious	Lord Subrahmanyeswaraswamy with images of Valli and Devasena	About 10,000, local and from the neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, books, mill and handloom cloth, and mats, toys, agricultural implements, etc	Poleramma Jatara is celebrated for 9 days preceding Chaitra Suddha Padyami (March-April)

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1	2	3	4	5	6	7	8	9	10
			6 TANUKU TALUK—*Contd*						
			2 Kollapati Venkamma Jatara	From 14th January 5 days	Local, religious	Kollapati Venkamma, village deity	Local and from neighbouring villages Hindus		
19	35 Gummampadu	1 mile from Relangi Railway Station and 6 miles from Tanuku	Bhimeswaraswamy Kalyanam	On Phalguna Bahula Dasami (February-March) 1 day	Local, religious	Bhimeswaraswamy	Local congregation Hindus		Sri Rama Kalyanam is celebrated for one day on Chaitra Suddha Navami (March-April)
20	37 Velpuru	A Railway Station on Nidadavole—Narsapur line at a distance of about 2 miles from Tanuku	Panduranga-swamy Teertham	Kartika Suddha Ekadasi to Purnima (October-November) 5 days	Local, religious	Pandurangaswamy	Local congregation Hindus		Sri Subramanyeswara Teertham is celebrated on Margasira Suddha Shashti (November-December) Village deities Jatara is celebrated on Asviyuja Bahula Amavasya (September-October)
21	40 Kakula Illindalaparru	3 miles to the south-east of Tanuku	1 Challalamma and Pedddintlamma Jatara	On First Tuesday after Sankranti (January) 1 day	Local, religious	Challalamma, Peddintlamma, stone images in feminine forms	Local congregation Hindus		Subramanyeswaraswamy Shashti is celebrated for one day on Margasira Suddha Shashti (November-December)
			2 Chowdeswaraswamy Kalyanam	In Vaisakham (March-April)	Local, religious	Chowdeswaraswamy, Sivalingam	Local congregation Hindus		Sri Rama Navami is celebrated in Chaitram (March-April) in Gopalaswamy temple
22	42 Ajjaram	6 miles from Tanuku	1 Uma Malleswaraswamy Kalyanam	On Phalguna Suddha Ekadasi (February-March) 1 day	Local, religious	Uma Malleswaraswamy	Local congregation Hindus		Goats, sheep and fowls are sacrificed to Mummalamma during Sankranti (January) and on Ugadi i e, Chaitra Suddha Padyami

			2 Subramanyeswaraswamy Kalyanam	On Margasira Suddha Shashti (November-December)	Local, religious	Subramanyeswaraswamy, image in serpent form	Local congregation Hindus		
23	43 Kakaraparru	5 miles from Tanuku	1 Subramanya Kalyanam	On Kartika Suddha Shashti (October-November) 1 day	Local, religious	Lord Subrhamanya	Local and from neighbouring villages Hindus	Sweets, utensils, mirrors, and combs	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
			2 Siva Kalyanam	Visakha Suddha Ekadasi (April-May) 1 day	Local, religious	Lord Siva	Local and from neighbouring villages Hindus	Sweets, utensils, mirrors and combs	
24	44 Peravali	5 miles from Tanuku Railway Station	Sri Rama Navami	On Chaitra Suddha Navami (March-April) 1 day	Local, religious	Lord Rama, image in human form	Local congregation Hindus		
25	45 Mukkamala	3 miles from Peravali on Nidadavole—Narsapur bus route and 8 miles from Tanuku	1 Sri Someswaraswamy Kalyanam	From Magha Bahula Ekadasi (January-February) 15 days	Local religious	Lord Siva	About 5,000, local and from the neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, books, toys mill and handloom cloth, blankets and tape	Chintalamma Jatara is celebrated for 3 days during Sankranti (January) Malas of the village celebrate Gonthamma Panduga on Asviyuja Bahula Tadiya (September-October)
			2 Sri Kesavaswamy Kalyanam	Magha Suddha Ekadasi to Bahula Padyami (January-February) 6 days	Local religious	Lord Kesavaswamy	Local congregation Hindus		
26	46 Khandavalli	8 miles from Tanuku	1 Venugopalaswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January-February) 5 days	Local, religious	Venugopalaswamy, stone image	2 to 3,000, local and from the neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, cloth and agricultural implements	Sakthi Teertham for 9 days from Chaitra Suddha, Padyami to Navami (March-April) Poleramma Teertham for 15 days from Vaisakha Suddha Padyami to Purnima (April-May) are celebrated Sri Rama Ekaham is celebrated on Deepavali
			2. Markandeswaraswamy Kalyanam	Magha Bahula Dasami to Chathurdasi (January-February) 5 days	Local, religious	Sri Markandeswaraswamy, Sivalingam	2,000, Local and from the neighbouring villages Hindus		
27	49 Thurpu Vipparru	7 miles from Tanuku Railway Station	Mallamma festival	From 16th December to 15th January 1 month	Local, religious	Mallamma, image in feminine form holding sword in one hand and Trisulam in the other	Local congregation Hindus		Sri Satyanarayanaswamy and Umamaheswaraswamy Kalyanams are celebrated for 5 days from Magha Suddha Ekadasi (January-February) SitaRama Kalyanam is celebrated for 5 days from Chaitra Suddha Navami (March-April)

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1	2	3	4	5	6	7	8	9	10
				6 TANUKU TALUK—*Contd*					
28	53 Aitampudi	About 5 miles from Tanuku	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Lord Subrahmanya	2 to 3 hundred, local congregation Hindus	Eatables and toys	
29	58 Surampudi	4 miles from Tanuku	Sri Rama Navami	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama with the images of Sita, Lakshmana and Hanuman also	Local congregation Hindus		Siddhi Ganapati Navararatrulu are celebrated for 10 days from Bhadrapada Suddha Chaviti to Triodasi (August-September)
	60 Kavalipuram	6 furlongs from Tanuku—Bhimavaram bus route on Tanuku—Penumantra road The nearest Railway Stations are Velpur and Reanlgi on Narsapur—Nidadavole line	Bhimeswaraswamy Kalyanamahotsavam	Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Local, religious	Bhimeswaraswamy	Local congregation Hindus		Pailamma Jatara is celebrated on Deepavali
31	61 Somaraju Illindalaparru	2½ miles from Relangi Railway Station and 6 miles from Tanuku	Danamma festival	From Chaitra Suddha Padyami (March-April) 3 days	Local, religious	Danamma, village deity	About 3,000, local and from the neighbouring villages	Eatables, utensils, lanterns, torchlights, mirrors and combs, pictures and photos and toys	
32	62 Mallipudi	3 miles from Manchili Railway Station, 1 mile from Rameswaram bus stage and 14 miles from Tanuku	Sri Madana Gopalaswamy Kalyanam	Chaitra Suddha Ekadasi to Purnima (March-April) 5 days	Local, religious	Sri Madana Gopalaswamy	1,000, local and from the neighbouring villages	Sweets, utensils, mirrors, combs, pictures, photos	
33	64 Rameswaram	2 miles from Manchili Railway Station on Nidadavole - Narsapur line and 14 miles from Tanuku	Maha Sivaratri festival	From Magha Bahula Triodasi (January-February) 5 days	Local religious	Lord Siva, stone ingam	About 20,000, local and from distant places	Sweets, utensils, lanterns, pictures and photos, mill cloth agricultural implements and toys of earth and wood	Gogulamma Jatara is celebrated every year

34	65 Manchili	Railway Station on Nidadavole--Narsapur line on bus routes from Tanuku to Bhimavaram and from Tadepalligudem to Koderu	Pallalamma Jatara	On first Tuesday after Vaisakha Suddha Purnima (April-May) 1 day	Local religious	Pallalamma, village deity	About 2,000, local and from the neighbouring villages	Sweets, lanterns, mirrors, combs, toys	
35	66 Paluru	2½ miles from Attili Railway Station on Nidadavole—Narsapur line and 10 miles from Tanuku	Siva Kalyanam	Phalguna Suddha Ekadasi to Purnima (February-March) 5 days	Local, religious	Lord Siva	Local congregation Hindus	-	
36	70 Skinnerapuram	10 miles from Tanuku, 8 miles from Bhimavaram & 1½ miles from Aravalli Railway Station on Nidadavole-Narsapur line	Poleramma festival	Magham (January-February) 1 day	Local, religious	Poleramma, village deity	Local and from the neighbouring villages		Sri Rameswaraswamy and Venugopalaswamy festivals are celebrated for 3 days from Magha Suddha Panchami to Saptami (January-February)
37	71 Unikili	4 furlongs from Aravalli Railway Station on Nidadavole—Narsapur line and 15 miles from Tanuku	Umamaheswaraswamy Kalyanam	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Umamaheswaraswamy	Local and from the neighbouring villages		Pallalamma Jatara is celebrated for 3 days after Vaisakha Suddha Purnima (April-May) Sri Madhavaswami Kalyanam is celebrated for 5 days from Phalguna Suddha Ekadasi to Purnima (February-March) Sri Ramalingeswaraswamy Kalyanam is celebrated for 5 days from Magha Bahula Ekadasi to Amavasya (January-February)
38	72 Aravilli	1 mile from Aravilli Railway Station on Nidadavole—Narsapur line and 14 miles from Tanuku by road	Vemana Jayanthi	In Pushyam (December-January) 1 day	Local in memory of the great poet and seer Vemana	Vemana, a poet and seer	Local congregation		Kanakadurga Jatara is celebrated in the village in Jaistam (May-June) Subrahmanya Shashti is celebrated on Margasira Suddha Shashti (November-December)
39	7 Polamuru	6 miles from Manchili Railway Station on Nidadavole — Narsapur line and 18 miles from Tanuku	Subrahmanya Shashti	Margasira Suddha Shashti (November-December)	Local, religious	Lord Subrahmanya	Local congregation		Hanumanjayanthi Uthsavam is celebrated in Pattabhi Ramaswamy temple for one day on Margasira Suddha Triodasi (November-December) Mahankalamma and Poleramma Jataras are celebrated for 4 days from Vaisakha Bahula Amavasya (April-May)
40	75 Penumantra	2½ miles from Manchili Railway Station on Nidadavole—Narsapur line There is boat approach also from Nidadavole an Gosta river canal	Kanakadurga Jatara or Ammavari Teertham	Chaitra Suddha Purnima (March-April). 1 day	Local religious	Kanaka Durgamma	About 4,000, local and from the neighbouring villages	Eatables, mirrors, combs, songs, books, etc	Sri Sita Ramaswamy Kalyanam is celebrated on Chaitra Suddha Navami (March-April) Umamaheswaraswamy festival is celebrated for 5 days from Phalguna Suddha Ekadasi (February-March)

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				6. TANUKU TALUK—*Conlcd*					
41	76 Juttiga	3 miles from Manchili Railway Station on Nidadavole—Narsapur line and 14 miles from Tanuku	Mahasivarathri festival	From Magha Bahula Chaturdasi (January-February) 5 days	Local, religious	Lord Siva	Local and from the neibouring villages Hindus		
42	78 Kantheru	3 miles by cart track from Penukonda which is on the Tanuku—Narsapur bus route Nearest Railway Station is Tanuku	Paddala Venkamma festival	On a Sunday in Magham (January-February) 1 day	Local, religious	Paddala Venkamma, village deity	Local congregation		Sri Thyagaraja festival is celebrated for 5 days from January 25th to 29th Mulagalamma Jatara is also celebrated in the village in Magham (January-February)
43	84 Bhatlamogutur	3 furlongs from Nallajerla—Koderu road, 6 miles from Manchili Railway Station and 9 miles from Tanuku	Poleramma festival	In Pushyam (December-January) 1 day	Local, religious	Poleramma, village deity	About 2,000, local and from the neighbouring villages Hindus	Sweets, lanterns, utensils, mirrors, combs, pictures, photos, mill cloth, toys of earth and wood, etc	Sri Thyagaraja Aradhana Uthsavam is celebrated for 5 days in Magham (January-February) Narendraswamy Kalyanam for one day on Magha Suddha Vidiya (January-February), Gopalaswamy Kalyanam on Phalguna Suddha Ekadasi (February-March), Sita Rama Kalyanam on Chaitra Suddha Navami (March-April) are the other festivals which are celebrated in the village
44	85 Nelamuru	6 miles from Lankala Koderu Railway Station on Nidadavole—Narsapur line and 17 miles from Tanuku	Sri Sita Ramanjaneya Mukkoti Teerthavarshikothsavam	Pushya Suddha Ekadasi to Purnima (December-January) 5 days	Local, religious	Lord Rama, Sita and Anjaneya	Local congregation		
45	89 Maruter	8 miles from Palacole Railway Station on Nidadavole—Narsapur line, and 12 miles from Tanuku	Brahmeswaraswamy Kalyanam	From Magha Suddha Navami (January-February) 5 days	Local, religious	Brahmeswaraswamy	Local congregation		Sita Rama Kalyanam is celebrated for 5 days from Chaitra Suddha Navami (March-April) Sri Venugopalaswamy Kalyanam is celebrated for 5 days from Phalguna Suddha Ekadasi (February--March) Poleramma Jatara is also celebrated in the town

46	90 (a) Vanampalli h/o Negagipudi	8 miles from Palacole Railway Station, and 13 miles from Tanuku	Narasimhaswamy Kalyanam	In Magham (January-February) 6 days	Local, religious	Narasimhaswamy	Local congregation		Village deity Vanumulamma Jatara is celebrated in the village
47	91 Satyavaram	1½ miles from Miruter town and 22 miles from Tadepalligudem Railway Station on Vijayawada—Waltair Section of Southern Railway	Ammavari Uregimpu	From Chaitra Bahula Padyami (March-April) 7 days	Local, religious	Thummalamma, village deity	Local congregation		During the festival days the deities in the Vishnalayam and Sivalayam are taken in processions
48	92 Penugonda	10 miles from Tanuku Railway Station	Mahasivarathri festival	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Lord Siva	2 to 3 thousands, local congregation	Toys and eatables	
49	99 Pittala Vemavaram	10 miles from Tanuku	Sri Someswaraswamy Kalyanam	Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Sri Someswaraswamy	Local congregation		Vemana Jayanthi is celebrated for 3 days from January 17th to 19th
50	100 Malleswaram	12 miles from Tanuku Railway Station on Nidadavole—Narsapur line	1. Sri Malleswaraswamy festival	From Magha Bahula Ekadasi (January-February) 5 days	Local, religious	Sri Malleswaraswamy, stone Sivalingam	Local and from the neighbouring villages		Mahalakshmamma (village deity) Teertham is celebrated for 3 days from Phalguna Suddha Purnima (February-March)
			2 Sri Kesavaswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January-February) 5 days	Local, religious	Kesavaswamy,	Local congregation Hindus		
	100 (b) Annavarappadu hamlet of Malleswaram	-do-	Parasurama festival	Chaitra Suddha Navami to Triodasi (March-April) 5 days	Local, religious	Parasurama, marble image	Local congregation Hindus		

7. NARSAPUR TALUK

	5 Pulapalle	On Palacole—Pamarru road, ½ mile from Palacole Railway Station and 7 miles from Narsapur	Sri Rama Navami	Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Rama, there are the images of Rama, Lakshmana, Sita and Hanuman, in stone	Local congregation. Hindus		

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STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				7 NARSAPUR TALUK-*Contd*					
2	11 Sivadevuni chikkala	A Railway Station on Narsapur—Nidadavole Railway line of Southern Railway at a distance of 5 miles from Palacole	Lord Siva's festival	In Phalgunam (last week of February or first week of March) 5 days	Local, religious	Lord Siva, stone Sivalingam	10,000, local and from neighbouring villages Hindus	.	.
3	15 Machapuri	5 miles from Veeravasaram Railway Station and 7 miles by road from Narsapur	Janardanaswamy Teertham	Phalguna Suddha Dasami to Purnima (February-March) 6 days	Local, religious	Janardanaswamy, image in human form	Local congregation Hindus	Sweetmeats, earthen pots, mirrors, combs, pictures, photos, mats, and other fancy goods	There is a choultry
4	18 Vempa	8 miles from Mogalturru by boat	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Subrahmanyaswamy	Local congregation. Hindus		.
5	II Palacole (Ksheerarama Kshetram)	6 miles from Narsapur	1 Mahasivaratri	Magha Bahula Chathurdasi (February-March) 1 day	Ancient, of puranic importance	Ksheera Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus		
			2. Ammavarla Uthsavam	Asviyuja Suddha Padyami to Dasami (September-October) 10 days	Local, religious	Tutelary goddesses Peddintamma, Muthyalamma, Mamillamma, Mahuramma and Mogadaramma	Local congregation Hindus	..	

6	42 Vemavaram	7 miles from Palacole Railway Station and 13 miles from Narsapur	Maremma Jatara	Jaistha Bahula Navami to Amavasya (May-June). Festival-7 days Fair-6 days	Local, religious	Maremma, village deity in awe-inspiring female form	4,000, Local and from neibouring village All communities	Sweetmeats, pictures, photos and toys	Someswaraswamy festival for 5 days from Phalguna Bahula Ekadasi to Amavasya, (February-March) Kesavaswamy festival for 6 days from Chaitra Suddha Dasami to Purnima (March-April) Subrahmanya Shashti for 1 day on Margasira Suddha Shashti and Sri Kanakadurga Seva on Ugadi and Maharnavami are the other festivals that are celebrated in the village
7	44 Achanta	3 miles to the west of Vasista Godavri, 5 miles to the east of Maruter, 13 miles from Palacole Railway Station and 30 miles from Tadepalligudem Railway Station	1 Sri Rameswaraswamy festival	Magha Bahula Ekadasi to Amavasya (January-February) 5 days	Widely known, religious	Sri Rameswaraswamy	Some thousands, local and from far and nearby places of the district. Hindus	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures and photos of gods and leaders, agricultural implements and toys	There are choultries and free feeding
			2 Sri Venugopalaswamy Kalyanam	Chaitra Suddha Dasami to Bahula Padyami (March-April) 7 days	Local, religious	Sri Venugopalaswamy, image in human form blowing a flute	Local congregation Hindus		The image of the deity is believed to be installed by Narada and is commonly known as 'Narada Prathistam'
			3 Sri Venkateswaraswamy festival	Magha Suddha Dasami to Purnima (January-February) 6 days	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus	.	.
			4 Muthyalamma and Gogulamma Teertham	On 4 or 5 Fridays from Jaistha Suddha Purnima to Ashadha Suddha Purnima (May-June)	Local, religious	Muthyalamma and Gogulamma, Village deities	Local congregation Hindus	.	
8	45 Deva	About 13 miles from Palacole town and Railway Station	1 Pellikuthuramma Teertham	Pushya Suddha Ekadasi to Triodasi (December-January) 3 days	Local, special singnificance	No deity and no temple. It is celebrated in memory of Pellikuthuramma	3,000 to 4,000, local and from neighbouring villages. Hindus	..	...
			2, Subrahmanya Shasti	From Margasira Suddha Shashti (November-December) 2 days	Local, religious	Subrahmanyaswamy	2,000 to 3,000, local and from the neighbouring villages Hindus	..	..

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1	2	3	4	5	6	7	8	9	10
				7. NARSAPUR TALUK—*Contd*					
9	47 Nadipudi	On the bank of the river Vasista Godavari 19 miles from Palacole Railway Station and 25 miles from Narsapur by road	Subrahmanyashshti	Margasira Suddha Panchami to Navami (November–December) 5 days	Local, religious	Sri Subrahmanyaswamy in the form of a serpent	About 10 000, local and from neighbouring villages Hindus		
10	49 Kodamanchili	About 10 miles from Palacole Railway Station	Subrahmanyashashti	From Margasira Suddha Shashti (November-December) 2 days	Local, religious	Subrahmanyaswamy	1,000 to 1,500, local and from neighbouring villages Hindus		
11	53 Penumanchili	3 miles from Achanta, 10 miles from Palacole Railway Station, and 30 miles from Tadepalligudum Railway Station	Jaina Devuni Uthsavam	Chaitra Suddha Padyami (March–April) 1 day	Local, religious	6' high Jain statue in sitting posture	Local and from neighbouring villages Hindus		
12	57 Vaddiparru	On Gummalur–Valluru road 5 miles from Achanta, 8 miles from Palacole Railway Station and 14 miles from Narsapur	Vanumulamma Uthsavam	From Phalguna Bahula Padyami (February-March) 15 days	Local, religious	Vanumulamma, image in female form	Local from neighbouring villages Hindus	Sweetmeats, lanterns, pictures, photos, books and mill cloth	
13	58 Gumpirru	One mile five furlongs from Elapakurru and about 8 miles from Palacole Railway Station	1 Subrahmanyashasti	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Subrahmanyaswamy	Thousands of devotees, local and from neighbouring villages Hindus	Sweetmeats, lanterns, mirrors, combs and mill cloth	
			2 Gokarneswaraswamy Kalyanam	Chaitra Suddha Panchami (March-April) 1 day	Local, religious,	Gokarneswaraswamy Sivalingam in the form of cows' ear	Local congregation Hindus		

			3 Sitarama swamy Kalyanam	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sitaramaswamy	Local congregation Hindus		
14	60 (a) Abbirajupalem hamlet of Doddipatla	1 mile from Doddipatla bus stand, 8 miles from Palacole Railway Station and 14 miles from Narsapur	1 Kanakadurga Teertham	Vaisakha Suddha Purnima to Bahula Panchami (April-May) 6 days	Local, religious	Kanakadurga, 2 images of Kanakadurga, one is of stone in human form and the other is of wood painted with colours	500, local and from neighbouring hamlets Hindus and Dudekulas	Sweetmeats, fruits and flowers	
			2 Ramalingeswaraswamy Kalyanam	Magha Suddha Ekadasi (January-February) 1 day	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation Hindus		
15	70 Elamanchili	9 miles from Palacole Railway Station and 15 miles from Narsapur	Ammavari Teertham	From Phalguna Suddha Dasami (February-March) 5 days	Local, religious	Ammavaru (Village deity)	Local and from neighbouring villages Hindus	Sweetmeats, utensils, lanterns, pictures, photos and toys	Siva Teertham on Chaitra Bahula Dasami (March-April) Veerabrahmam Teertham on Magha Bahula Triodasi (January - February), Subrahmanya Shashti on Margasira Suddha Shashti and Anjaneya Teertham on Margasira Bahula Ekadasi (November-December) are the other festivals observed in the village
16	71 Chinchinada	7 miles from Narsapur	Maremma Teertham	From Vaisakha Suddha Dasami (April-May) 5 days	Local, religious	Maremma, bronze image	300, local and from neighbouring villages Hindus	Sweetmeats and utensils	
17	73 Yenuguvanilanka	5 miles from Narsapur town and Railway Station by road and 4 miles by boat route	Ammavari Jatara	In Chaitram (March-April) 4 days	Local, religious	Maremma, Mavuiamma and Balusulamma, village deities	Local congregation Hindus		Subrahmanya Shashti on Margasira Suddha Shashti (November-December) and Malleswarswamy Kalyanam on Phalguna Suddha Ekadasi (February-March) are the other festivals celebrated in the village
18	74 Gondi	5 miles from Palacole by cart track	Ammavari Uthsavam	Once in a year 1 day	Local, religious	Pemulamma	Local congregation Hindus		
19	75 Navarasapuram	4 miles from Narsapur Railway Station by road and 3 miles by boat	Kanakavanuvulamma Uthsavam	Vaisakha Suddha Vidiya to Purnima (April-May) 14 days	Local, religious	Kanakavanuvulamma, sculptured in cement	Local congregation Hindus	,,	.

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1	2	3	4	5	6	7	8	9	10
			7. NARSAPUR TALUK—*Concld*						
20	1 Narsapur	Taluk and Revenue Di-visional headquarters on the bank of Vasishta Godavari, a Railway Station on Nidadavole-Narsapur broad gauge section of the Southern Railway at a distance of 35 miles from Nidadavole	1. Adikesavaswamy Brahmothsavam	Chaitra Suddha Purnima to Bahula Navami (March-April) 10 days	Local, religious	Adikesavaswamy flanked by Sridevi and Bhudevi	2,000, local congregation Hindus		
			2 Sri Emberumannar Uthsavam	Chaitra Bahula Ekadasi to Vaisakha Suddha Panchami (March-April) 10 days	Local, religious	Ramanuja, stone image in human foim with folded hands	Local congregation Hindus		
			3 Jwalathorana Mahothsavam	Kartika Purnima (October-November) 1 day	Local, religious	Kapila Malleswaraswamy, stone Sivalingam	500, local congregation Hindus		
			4 Subrahmanya Shashti	Margasira Suddha Shashti (Novemer-December) 1 day	Local, religious	Subrahmanyaswamy, in serpent form	600, Local congregation Hindus	Toys and other sundry articles	
			5 Amareswaraswamy Kalyanothsavam	Magha Bahula Ekadasi to Amavasya (January - February) 5 days	Local religious	Sivalingam	2,000, local congregation Hindus		
			6 Rajagopalaswamy Kalyanothsavam	Phalguna Suddha Dasami to Bahula Padyami (February-March) 7 days	Local, religious	Rajagopalaswamy, stone image in human form	Local congregation Hindus		

			7 Madanagopalaswamy Kalynothsavam	Vaisakha Sudda Ekadasi to Purnima (April-May) 5 days	Local, religious	Madanagopalaswamy, stone image in human form flanked by Satyabhama and Rukmini	500, local congregation Hindus		
21	81 Lakshmaneswaram	About 4 miles from Narsapur by road as well as by boat	1 Mahasivaratri	Magha Bahula Chathurdasi January-February) 5 days	Ancient, religious	Lakshmaneswaraswamy, stone Sivalingam	Local and form far and nearby places in the district, Hindus	Sweetmeats, utensils, lanterns, mirrors, combs and toys	
			2 Muthyalamma Jatara	In Vaisakham (April-May) 3 days	Local, religious	Muthyalamma and Gogulamma, village deities	Local congregation Hindus		
22	82 Linganaboyinacherla	About 6 miles to the south of Narsapur	Muthyalamma Teertham and Maremma Teertham	Chaitra Suddha Padyami and Vidiya, Chaitra Bahula Padyami and Vidiya (March April) Each 2 days	Local, religious	Muthyalamma, Maremma wooden images in human form painted with colours	Local congregation Hindus		Siva Kalyanam on Vaisakha Purnima (April-May) and on Kartika Purnima (October-November), Subramanya Shashti on Margaira Suddha Shashti, Sri Rama Kalyanam on Chaitra Suddha Navami (March-April) are the other important festivals observed in the village
23	83 Mogalturru	6 miles from Narsapur by bus	Ammavarla Uthsavam	Magham (January-February) Period not reported	Local, religious	Ammavaru	Local congregation Hindus		

8 BHEEMAVARAM TALUK

1	16 Undi	A Railway Station 6 miles from Bheemavaram on Bheemavaram-Gudivada branch line	Sri Rama Navami	Chaitra Suddha Padyami to Ekadasi (March-April) 11 days	Local, religious	Rama, Lakshmana and Sita, images	Local and from the neighbouring villages Hindus		Krishna Ashtami is celebrated for one day on Sravana Bahula Ashtami (July-August) There are choultries and pandals are put up
2	17 Pamulaparru	2 furlongs from Tadepalligudem-Bheemavaram bus road, 3 miles from the Undi Railway Station, 7½ miles from Bheemavaram	Nageswaraswamy Kalyanam	Vaisakha Suddha Triodasi to Purnima (April-May) 3 days	Local, religious	Nageswaraswamy stone Sivalingam	Local congregation Hindus		Pasalamma Jatara is celebrated on 14th & 15th January Ganapathi Navarathrulu are celebrated for 9 days from Bhadrapada Suddha Chavithi (August-September) Devi Navarathrulu are celebrated from Asviyuja Suddha Padyami to Navami (September-October)
3	26 Akividu	A Railway Station on Bheemavaram Gudivada branch line at 10 miles from Bheemavaram	Kolletikota Peddintlamma festival	Magham (January-February) 7 days	Local, religious	Kolletikota Peddintlamma, village deity	10,000, local and from the neighbouring villages All communities	Kondapalle toys etc	There are choultries and pandals are put up There is good water supply to the pilgrims

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1	2	3	4	5	6	7	8	9	10
			8. BHEEMAVARAM TALUK—*Concld*						
4	29 Cherukuvada	10 miles from Tanuku Railway Station, 20 miles from Nididavole	1 Sri Chenna Kesavaswamy Kalyanamahothsavam	Magha Suddha Navami to Purnima (January–February) 7 days	Local, religious	Sri Chenna Kesavaswamy, stone image with 4 hands	Local congregation Hindus		
			2 Narsimha Jayanthi	Vaisakha Suddha Triodasi (April–May) 1 day	Local, religious	Narasimhaswamy	Local congregation Hindus		
5	37 Kallakuru	4 miles from Akividu Railway Station and 10 miles from Bheemavaram Railway Station	Venkateswaraswamy festival	From Vaisakha Suddha Purnima (April–May) 5 days	Local, religious	Lord Venkateswara	400, local congregation Hindus		
6	42 Seesali	6 miles from Bheemavaram on the Bheemavaram–Juvvalapalem road	Subramanyeswaraswamy Shashti	Margasira Suddha Shasti (November–December) 1 day	Local, religious	Subramanyeswara	Local congregation Hindus		Sri Venugopalaswamy Kalyanothsavam is celebrated for 6 days from Chaitra Suddha Ekadasi (March–April)
7	47 Dirusumarru	5 miles from Bheemavaram Railway Station	Subrahmanyaswamy Shashti	From Margasira, Suddha Shashti (November–December) 2 days	Local, religious	Subrahmanyaswamy	200, local congregation Hindus		
8	48 Yenamadurru	About 4 miles from Bheemavaram Railway Station	Subrahmanyaswamy shashti	From Margasira Suddha Shashti (November–December) 2 days	Local, religious	Subrahmanyaswamy	300, local congreation Hindus		

9	I Bheemavaram	Taluk headquarters and a Railway Station on Nidadavole Narsapur broad gauge line It is connected to Eluru, Gudivada, Narsapur and Vijayawada	Sivarathri Uthsavam	From Magha Bahula Ekadasi (January-February) 4 days	Widely known, religious	Lord Siva, stone Sivalingams Bhimeswara, Someswara and Ramalingeswara	50,000, local and from the neighbouring taluks Hindus	Sweets, utensils, lanterns Ayurvedic medicines, pictures and photos, mill cloth, toys of clay and wood	Every year in Someswara temple a conference is held on Veda sastras Subrahmanya shasti, Tyagaraja Uthsavam, Sri Rama Navami Uthsavam, Mavullamma Uthsavam and Sai Baba Uthsavam are the other festivals of the town
10	64 Garagaparru	5 miles from Bheemavaram Railway Station	Balayogi Uthsavam	From Magha Bahula Dwadasi (January-February) 2 days	Local, religious	Balayogi, a living saint There is an ashram	About 10,000, local and from the neighbouring villages Hindus	Sweets, glasses, lanterns, photos of Balayogi, mill cloth and toys	
11	65 Mypa	4 miles from the Aravalli Railway Station on Nidadavole- Narsapur branch line and 8 miles from Bheemavaram	Sri Rama Kalyanam	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama, stone image	Local congregation Hindus		
12	67 Mogallu	About 5 milles from Bheemavaram Railway Station	Subrahmanya Shashti	Margasira Suddha Shashti (November-December) 2 days	Local, religious	Subrahmanyaswamy	400, local congregation Hindus		
13	83 Konithivada	6 miles from Veeravasaram Railway Station, 13 milles from Bheemavaram	Kanaka Durgamma Uthsavam	Jaistha Suddha Dasami to Bahula Dasami (May-June) 16 days	Local, religious	Kanaka Durgamma, image in human form	Local congregation Hindus		Sri Venugopalaswamy Uthsavam is also celebrated for 7 days from Phalguna Suddha Dasami (February-March)
14	86 Rayakuduru	3½ miles from Veeravasaram Railway Station, 3 miles from Palcole-Pamarru road, 12 miles from Bheemavaram and 26 miles from Narsapur	Ammavari Teertham	Jaistha Bahula Amavasya (May-June) 1 day	Local, religious	Mamulamma, village deity	Local and from the neighbouring villages Hindus		
15	89 Veeravasaram	A Railway Station on Nidadavole-Narsapur branch line at 7 miles from Bheemavaram	Gogulamma Teertham	From Chaitra Suddha Purnima (March April) 7 days	Local, religious	Gogulamma, Village deity	1,000, local congregation and from the neighbouring Villages Hindus	Sweets, mirrors and combs, pictures, photos and earthen toys	1 Sri Visweswara swamy Kalyanam is celebrated on Margasira Suddha Triodasi (November-December) 2 Sri Venugopalaswamy Kalyanam is celebrated on Phalguna Suddha Ekadasi (February-March) 3 Sri Sita Ramaswamy Kalyanam is celebrated on Chaitra Suddha Navami (March-April)

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of the Market or Shandy 1	Location of Market Town/Village in which Market or Shandy is located 2	Main items of business 3	Days of operation 4
1 ELURU TALUK			
Town Market	Eluru	Paddy, rice, pulses, jaggery, oil, timber, bamboo etc,	Daily
2. CHINTALAPUDI TALUK			
Weekly Market	Kamavarapukota	Vegetables and sundries	Wednesday
3. POLAVARAM TALUK			
Weekly Market	Kannapuram	Bamboos tamarind, *addakulu* and pulses	Weekly
4. KOVVUR TALUK			
Nidadavole Market	Nidadavole	Paddy, rice and oil	Daily
5. TADEPALLIGUDEM TALUK			
Tadepalligudem Market	Tadepalligudem	Paddy, rice, pulses, jaggery, oils, timber, bamboo etc	Daily
Weekly Market	Pentapadu	Cattle	Weekly
6. TANUKU TALUK			
Weekly Market	Penugonda	Cattle	Weekly
7. NARSAPUR TALUK			
Municipal Market	Narsapur	Paddy cocoanuts, fish, vegetables and brass ware	Daily
Daily Market	Narsapur	Paddy, cocoanuts, fish and vegetables	Daily
Cattle Market	Palacole	Cattle	Saturday
Palacole Market	Palacole	Paddy, rice, oil, pulses, jaggery, bamboo timber etc	Daily
8. BHEEMAVARAM TALUK			
Bhimavaram Market	Bhimavaram	Paddy, rice, oil, pulses, jaggery, bamboo timber etc	Daily

Source Collector, West Godavari

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival if any, with which the fair is connected 5	Articles sold 6
January–February	5 days	Eluru	Eluru	Ramakoti Mahothsavam	Sweets, utensils, foodstuffs, lanterns, torchlights, mirrors and combs, books, pictures photos, cloth, toys, plastic goods, ribbons, etc
	2 days	Chintalapudi	Kamavarapukota	Veerabhadraswamy festival	Sweets, torchlights, lanterns, pictures and photos
	3 days	Polavarm	Taduvoi	Siva Kalyanam	Brassware, toys etc
	5 days	Polavaram	Pattisam	Mahasivaratri	Foodstuffs, eatables, utensils, lanterns, torchlights, mirrors, combs, earthern and wooden toys, pictures and photos, books, mill, handloom and readymade clothes, Ayurvedic medicines, agricultural implements, etc
	2 or 3 days	Kovvur	Pendyala	Village deities Jatara	Eatables, fruits, etc
	5 days	Tadepalligudem	Ganapavaram	Maremma festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill cloth, hand loom cloth, agricultral implements, fowls goats, etc
	5 days	Tanuku	Teetali	Rajeswaraswamy Kalyanam	Eatables, utensils, lanterns, combs mirrors, pictures, photos, toys, cloth, etc
	15 days	Tanuku	Mukkamala	Someswaraswamy Kalyanam	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, books, toys, mill and handloom cloth, blankets and tape
	5 days	Tanuku	Khandavalli	Venugopalaswamy Kalyanam	Eatables, utensils, lanterns mirrors combs pictures photos, books toys, cloth and agricultural implements
	5 days	Tanuku	N Rameswaram	Mahasivaratri festival	Sweets, utensils, lanterns, pictures and photos, mills, cloth, agricultural implements and toys of earth and wood
	1 day	Tanuku	Penugonda	Mahasivaratri festival	Toys and eatables
	5 days	Narsapur	Achanta	Rameswaraswamy festival	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures and and photos of gods and leaders, agricultural implements and toys

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February (*Contd*)	5 days	Narsapur	Lakshmaneswaram	Mahasivaratri	Sweetmeats, utensils, lanterns, mirrors, [illegible] and toys
	7 days	Bheemavaram	Cherukuvada	Kolletikota Peddintlamma festival	Kondapalle toys etc
	4 days	Bheemavaram	Bheemavaram	Sivaratri Uthsavam	Sweets, utensils, lanterns, Ayurvedic medicines, pictures and photos, mill cloth, toys of clay and wood
	2 days	Bheemavaram	Garagaparru	Balayogi Uthsavam	Sweets, glasses, lanterns, photos of Balayogi mill cloth and toys
February-March	6 days	Chintalapudi	Lingapalem	Saramma Teertham	Sweets, utensils, lanterns, torchlights, and wooden and earthen toys
	6 days	Polavaram	Ganapavaram	Devi Kanaka Durga festival	Brassware, toys, etc
	5 days	Tadepalligudem	Padamara Vipparru	Mahankali Mahalakshmamma Jatara	Eatables, utensils, lanterns, torchlights, mirrors, books, combs, pictures and photos, clothes, bamboo articles, toys, etc
	6 days	Narsapur	Machapuri	Janardanaswamy Teertham	Sweatmeats, earthen pots, mirrors, combs, pictures, photos, mats, and other fancy goods
	15 days	Narsapur	Vaddiparru	Vanamulamma Uthsavam	Sweetmeats, lanterns, pictures, photos, books and mill cloth
	5 days	Narsapur	Elamanchili	Ammavari Teertham	Sweetmeats, utensils, lanterns, pictures, photos and toys
March-April	2 days	Kovvur	Peddevam	Garlamma Teertham	Eatables, utensils, mirrors, combs, lanterns, torches, and toys etc
	3 days	Tadepalligudem	Madhavaram	Poleramma festival	Eatables, toys, cocoanuts, etc.
	3 days	Tanuku	Somaraju Illindalaparru	Danamma festival	Eatables, utensils, lanterns torchlights, mirrors, combs, pictures, photos and toys
	5 days	Tanuku	Malipudi	Madana Gopalaswamy Kalyanam	Sweets, utensils, mirrors, combs, pictures and photos

	1 day	Tanuku	Penumantra	Kanaka Durga Jatara (or) Ammavari Teertham	Eatables mirrors, combs, songs books etc.
	7 days	Bheemavaram	Veeravasaram	Gogulamma Devatha Teertham	Sweets, mirrors, combs, pictures, photos, and earthen toys
April-May	8 days	Eluru	Dwaraka Thirumala	Venkateswaraswamy Kalyanamahothsavam	Sweets, pictures, photos of gods and various kinds of toys
	2 days	Chintalapudi	Epigunta	Anjaneyaswamy festival	Lanterns, torchlights, mirrors, and combs
	1 day	Kovvur	Vegeswarapuram	Mahalakshmamma Jatara	Foodstuffs, eatables, mirrors, combs, lanterns, bamboo articles, pictures, photos and toys
	2 days	Kovvur	Penakametta	Arlamma Jatara	Crockery, aluminium utensils sweets, pots, lanterns, mirrors, combs, pictures and photos, books and toys, etc
	3 or 4 days	Kovvur	Nidadavole	Nangalamma Jatara	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, books, photos and toys, etc
	5 days	Tanuku	Duvva	Danamma Teertham	Eatables, utensils, combs, mirrors, photos, toys, etc
	1 day	Tanuku	Kakaraparru	Siva Kalyanam	Sweets, utensils, mirrors and combs
	1 day	Tanuku	Manchili	Pallalamma Jatara	Sweets, lanterns mirrors, combs and toys
	6 days	Narsapur	Abbirajupalem h/o Doddipatla	Kanakadurga Teertham	Sweatmeats, fruits and flowers
	5 days	Narsapur	Chinchinada	Maremma Teertham	Sweatmeats and utensils
May-June	6 days	Narsapur	Vemavaram	Maremma Jatara	Sweatmeats, pictures, photos and toys
August-September	1 day	Eluru	Kothapalle	Gangalamma Jatara	Eatables, foodstuffs, clothes, earthen toys, agricultural implements, etc
	7 days	Chintalapudi	Pragadavaram	Ankamma festival	Utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures, photos and earthen toys
October-November	1 day	Tanuku	Kakaraparru	Subrahmanya Kalyanam	Sweets, utensils, mirrors, and combs
November-December	7 days	Eluru	Thirumalampalem	Subrahmanya Shashti	Eatables, foodstuffs, lanterns, mirrors, combs, pictures, photos, etc
	5 days	Eluru	Kaikaram	Valli Subrahmanyaswamy Mahothsavam	Eatables, utensils, photos, pictures, toys, etc

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
November-December (*Concld*)	5 days	Polavaram	Bayyanagudem	Subrahmanyeswara-swamy Shashti	Sweetmeats, cocoanuts, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, clothes and boxes, etc
	5 days	Polavaram	Gutala	Anjaneyaswamy Jayanthi Uthsavam	Foodstuffs, eatables, glassware, lanterns, torchlights, mirrors, combs, pictures, photos, books, cloth, readymade dresses, toys of earth, wood and paper
	1 day	Kovvur	Guddigudem	Prasannanjaneya Jayanthi Uthsavam	Cocoanuts, lanterns, torches, mirrors, combs, photos clothes, toys, sweets fruits etc
	1 day	Kovvur	Malakapalle	Muthyalamma Teertham	Foodstuffs, eatables, mirrors combs, utensils, lanterns, torches, pictures, photos, baskets, toys of earth and wood
	2 days	Kovvur	Ravarupadu	Mutyalamma Jatara	Foodstuffs, eatables, utensils, mirrors, combs, clothes, and toys, etc
	5 days	Kovvur	Gopalapuram	Subrahmanya Shashti	Eatables, torchlights, lanterns, mirrors, combs, pictures, photos and toys made of earth and wood
	1 day	Kovvur	Yadavole	Subrahmanyeswara Shashti	Eatabes, fruits, cocoanuts, pictures and photos, cut piece clothes, toys of earth and wood and rubber balloons
	6 days	Kovvur	Rajavaram	Subrahmanya Shashti	Eatables, lanterns, mirrors, combs, pictures, photos and books etc
	1 day	Kovvur	Unagatla	Subrahmanya Shashti	Eatables lac toys etc
	1 day	Kovvur	Chagallu	Subrahmanya-swamy Shashti	Eatables, utensils torchlights lanterns, mirrors, combs, pictures and photos, clothes, toys of earth and wood, bangles, agricultural implements, boxes and baskets
	5 days	Tadepalligudem	Madhavaram	Subrahmanya Shashti	Eatables, cocoanuts, fancy goods mirrors, combs and toys, etc

	5 days	Tadepalligudem	Padamara Vipparru	Subrahmanya Shashti	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures photos, clothes, bamboo articles, toys, etc
	3 days	Tadepalligudem	Badampudi	Anjaneyaswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, clothes, toys and books of songs, etc
	2 days	Tanuku	Undrajavaram	Subrahmanya Shashti	Eatables, utensils, lanterns, mirrors combs, pictures, photos, wooden toys, cloth, etc
	9 days	Tanuku	Attili	Subrahmanyeswara swamy Kalyanamahothsavam	Eatables, utensils, lanterns mirrors, combs Ayurvedic drugs, pictures, photos, books, mill and handloom cloth, mats, toys, agricultural implements, etc
	1 day	Tanuku	Aitampudi	Subrahmanya Shashti	Eatables and toys
	1 day	Narsapur	Gumparru	Subrahmanya Shashti	Sweetmeats, lanterns, mirrors, combs and mill cloth
December-January	1 day	Tanuku	Bhatlamogutur	Poleramma festival	Sweets, lanterns, utensils, mirrors, combs, pictures, photos, mill cloth, toys of earth and wood, etc
Period not known	4 or 5 days	Chintalapudi	Borrampalem	Bataganganamma festival	Sweetmeats, utensils, lanterns, pictures, photos, books, mill cloth and toys
	1 day	Kovvur	Dharmavaram	Muthyalamma Jatara	Eatables, lanterns, torchlights, mirrors combs, books, photos, fruits and fancy goods etc
	1 day	Kovvur	Thirumalapuram	Ankalamma Teertham	Eatables, lanterns, torchlights, mirrors, combs, ready made dresses, glass utensils
	2 days	Kovvur	Chikkala	Patemma Jatara	Eatables, mirrors, combs, and toys, etc
	1 day	Tanuku	Chilakapadu	Tummalamma Jatara	Sweets, etc

GLOSSARY

Abhishekam	Religious rite of pouring or sprinkling sacred waters on the image of a deity
Abhaya hastam	Raised right palm of deities representing the protection-affording attitude in a posture of reassurance
Agadtha	Moat
Agarbathies	Incense sticks
Agraharam	A village given as a donation to Brahmins
Ahimsa	Non-violence, refraining from killing any creatures
Akhanda varthideepam	Incessant burning of light
Akasa deeparadhana	Offering of burning lights in a temple
Akhandhothsavam	Doing festival continuously
Alams	Standards which are commonly made of copper and brass, though occasionally of gold and silver
Ammavaru	Female deity
Ankurarpana	Inauguration of a celebration
Annasantarpana	Free feeding usually meant for the poor
Aradhana	Special worship
Aramams	Buddhist halls of worship
Archaka	One who conducts the worship, a ministrant
Arghya	Oblation
Ashramam, Ashram	Hermitage
Asvamedha	Horse sacrifice
Attillu	Mother-in-law's house
Avathar	Incarnation
Bairagis	Ascetics
Bandaru	Margosa leaves offered with turmeric and vermilion
Bata	Pathway
Bhagavannamasankeerthanam	Chanting of God's names
Bhajans	Singing in chorus in praise of God
Bhaktas	Devotees
Bhakti	Devotion to God, loyalty, faith
Bheri	Drum
Bhogams, Bhogamulu	Rituals with pomp or special offerings
Bilvam	A sacred tree (aegle marmelos)
Burelu	A sweet preparation
Chakra	Discus, the weapon of Lord Vishnu
Chakrasthanam, chakrasnanam	A kind of ritual in the festival
Chakra teertham	Taking the *chakram* (disc of Lord Vishnu) to a well or pond for washing in the waters

Term	Meaning
Chalimidi, Chalipindi	A preparation of soaked rice with jaggery
Chalivendra	Place where cool water is supplied on the road side for drinking during summer
Chaluvachapparam	A kind of palanquin for procession
Darshan	Audience
Devas, Devathas	Celestial beings
Dandakam	Verse in praise of a God or Goddess
Daityas	Sons of Diti and Kasyapa Prajapati, enemies of *Devas*
Darbha	A species of sacred grass used for religious rites
Dargah, Darga	Place of religious importance for Muslims generally having a tomb
Deeksha	Vow, adhering to a particular discipline
Deeparadhana	Burning of oil lamps before the deity
Devasthanam	Temple
Dhwajarohana	Inauguration of the festival (flag hoisting)
Dhwajasthambham	Pillar in front of the temple
Dibbi	Hundi
Ekaham	Singing *bhajans* or other poems in praise of God continuously for 24 hours i.e , one day and night
Fateha	Offerings in the name of God or a saint
Gaja vahanam	Elephant vehicle
Garagalu	Lights taken in procession during Jataras of village deities
Garagautsavam	Celebration connected with Jataras
Garelu	A fried preparation with black gram dhal
Garigalu	Earthen images
Garudavahanam	Vehicle in the name of sacred kite, Garuda
Geethaparayanam	Reciting Bhagvadgeetha
Ghadiyas	A measure of time (seven *ghadiyas*—3 hours)
Gopujamahothsavam	Celebration connected with worship of cow
Gorakshanasala	Place where cows are cared for
Gotram	Clan
Guru	Acharya, revered preceptor, teacher
Gurukulam	School or class conducted by a religious preacher
Harathi	Wave offering generally with lighted camphor or wick dipped in ghee
Harikathas	Legends of exploits of Gods or heroes related with singing, music and dance
Harinamasankeerthanam	Chanting the names of Lord Vishnu
Jagarana	Keeping awake the whole night (pernoctation)

Jayanthi, Jayanti	Birthday celebration
Jatara ..	... Fair having religious importance
Jwalathoranam ..	... A special function where the deity is taken out in procession round the temple thrice and later under a festoon suspended across the main entrance to the open space in front of the temple
Kalakshepam	Pastime
Kesakhandana .	.. Tonsure ceremony
Kalayanamahotsavam	... Marriage ceremony
Kalyanamantapam	... Wedding hall
Karpura harathi .	... Wave offering with lighted camphor
Kathakalakshepam	Pastime with listening to stories relating to God
Katnam .	. Dowry
Kalyanam	Marriage
Kolatams	. A dance to the beat of short sticks held in the hands
Kota Dibba	. A mound in the fort
Kshetram	A holy place, land
Kumbham	Heap of cooked rice
Kumkum	. Vermilion
Lakshakumkumarchana	Worship with vermilion one lakh times
Lakshapatri puja .	Worshipping with one lakh *bilva* leaves
Lalithasahasranamam	Worship chanting 1,000 names of Goddess Lalitha
Lingam ...	Phallus
Mahant ..	.. Head of religious institution
Maharishi .	Great sage
Mandapam, mantapam	A small room with pillars and roof all of stone; a structure for placing an idol
Mahima .	... Power
Mandiram ...	. Temple like erection
Manasaputra .	.. Son born of desire alone
Mantram, Mantra	... Incantation or spell In Sanskrit and other languages derived from it, it also denotes hymn, sacred text or mystical verse
Mukha mantapam	... Entrance hall, front hall
Muthaiduva .	Woman in married status
Mutt ..	. Place of residence of fakirs, bairagies, and other religious mendicants of this description A religions institution with authority over a sect.
Nadiveedhi Theertham	.. Festival in the middle of the main street
Nagas .	... Cobras
Nagendra .	... King of serpents
Naivedyam ..	... Offering in kind made to God and consumed later
Namasankeerthanas	.. Songs in praise of God
Namaz ...	.. Prayer
Nandi ..	.. Sacred Bull, vehicle of Lord Siva

Neerajanams .. Wave-offering with lighted camphor

Nitya deepa dhoopa naivedyam, Nitya naivedya deeparadhana . Daily offerings in kind and burning of oil lamps

Nithya Vedaparayanam ... Reciting of Vedas daily

Paksham .. . Fortnight

Palaharam ... .. Eatables

Panakam .. Jaggery solution tastefully spiced

Panchanga sravanam .. Listening to the reading of almanac

Panduga . .. Festival

Panneram . .. Soaked green gram dhal, salted and spiced

Panuvattam ... .. Pedestal on which a Sivalingam stands

Pasupu . .. Turmeric

Pindam ... ... Food presented at a *sraddha* to the spirit

Prabha .. . A long vertically projected stand conically shaped at the top covered with a designed cloth

Prabhalabandlu ... ... Carts with mounted *prabhas*

Prabhathaseva .. . Early morning worship

Prarthanas Prayers in chorus

Prasadam .. Eatables distributed after offering to deity

Pujari .. .. Priest, one who conducts worship, a ministrant

Puja ... Worship

Puranams . Stories relating to God or epics

Pulihora . .. A preparation of rice, tamarind juice etc

Purohit .. ... Priest for the community or a village

Purnima . .. Full moon day

Pushkarini .. . Sacred pond

Puspayagam . Worship with many kinds of flowers

Rakshasas .. ... Demons, evil-minded strong beings similar to *Asuras* who are enemies of the God

Rama mandiram A small place where Lord Rama is prayed

Rathothsavam ... ... Car festival, chariot procession

Ravikalu . . Upper garments worn by Indian ladies, blouses

Rishis ... ... Sages

Rudrabhishekam .. *Abhishekam* to Lord Siva reciting *rudras* a special composition

Sadhus ... ... Those who have renounced the world and its concerns

Sahasrakamalapooja Worship with thousand lotus flowers

Sahasranamarchana Worship by uttering thousand names of God or Goddess

Saivism . .. A Hindu sect worshipping Siva as the supreme God

Saivites ... . Those belonging to a Hindu sect worshipping Siva as the greatest God, regarding him as the source and essence of the universe

Saivaradhana	Cult of worship of Lord Siva
Sakthi	Female deity in an awe-inspiring form, Parvati the consort of Lord Siva
Samajam	Society
Samaradhanas	Free feeding
Sami tree	A kind of tree connected with epics (prosopis spicigera)
Sulatheertham	Worship of the sacred javelin
Sanku	Conch
Santhanam	Progeny
Sanyasi	One who has renounced the world and its concerns
Sapthaham	A seven days celebration with continuous pujas, bhajans and several other rituals
Sathi	Woman entering her husband's funeral pyre
Sesha	Serpent
Seshavahanam	Serpent vehicle
Seva	Worship
Silaphalakam	Stone plate usually bearing an inscription
Sivalayam	Temple dedicated to Lord Siva
Skandapurana	Epic on Lord Subrahmayaswamy
Stupa	Pillar
Sudarsanam	Name of the Disc (Vishnu's weapon)
Sundarakanda parayanam	Recitation of Sundarakanda from Ramayana
Suryanamaskarams	Salutations to Sun-God
Swayambhu	Self-manifested
Teertham	Sacred water, celebration of festival
Thambulam	The whole apparatus of betel i e., leaf, nut, chunam and spicery in the manner the Indians take it, generally betel leaves and arecanuts
Theppa utsavam	Boat procession
Thiruveerothsavam	A special worhip
Tirunala	Fair, celebration of a festival
Trisulam	Trident
Tulasi	The holy basil (ocymum sanctum)
Upanayanam	Thread marriage
Uregimpu	Procession
Uthsava vigraham	Idol meant for festivals and processions
Vadapappu	Soaked green gram dhal
Vadibiyyamu	Rice and raw turmeric placed at one end of the sari presented to a daughter of the family by her parents or brothers
Vahanam	Vehicle
Vaishnavites	Those belonging to Hindu sect regarding Vishnu as the supreme being
Varaha	Four rupees
Vasanthostavam	Sprinkling of coloured water
Vedas	Scripture – it is in four volumes – Rig Veda, Yajur Veda, Sama Veda and Atharvana Veda

Vedaparayana	Reciting of Vedas
Vedasastras	Books on philosophy
Veerasaivas	Saivites who would end their life, if by any accident they lose the Lingam given by *guru*
Vibhudi or Vibhuthi	Sacred ash
Vigrahas, Vigraham	Idols
Vimanam	Aerial chariot, or tower of a temple
Viniyogam	Distribution, utilisation
Visesha seva	Special worship
Vivaham	Marriage
Vratham, Vratha	Vow or worship in fulfilment of a vow
Yagam, Yaga, Yagna	Sacrifice, a religious ceremony accompanied by oblations
Yata	Sacrificial animal
Yoga	A special power attained through penance
Yogi	One who attained special powers through penance

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